

*W: Moutj ex dono magistri Secret
Anno 18. 1565.*
A sight of the Portugall Pearle,
that is,

THE AVNSVVERE OF
D. Haddon Maister of the requests
vnto our soueraigne Lady Eliza
beth by the grace of God quene
of England Fraunce and Ires
lande, defendour of the
faith. &c. against the
epistle of Hieronis
mus Osorius
a Portugall, entituled a
Pearle for a
Prince.

**Translated out of lattyn into eng
lishe by Abraham Hartwell,**
Student in the kynges col
ledge in Cambridge.

Ad amicum P. Sextum.

A. H.

QVod me (Sexte) rogasdū conor dicere, ludis
Papavūq; (puto) fulmen inane putas.
Priscis papicolis plus an minus Anglolonani,
Deteriora ferant an meliora rogas.
Cum dico, meliora: negas ridesq; papismo.
Qui meliore valet deteriore valet.
Tuq; idem rides cum dico, deteriora:
Tam spurcis perus deteriusq; nihil.
Plus nonius (quamvis corradant omnia) posse,
Nonius (cum rapiant omnia) posse minus.
Ergo eadem scribunt, pueris irrisa fabrisq;
Quaeq; omnis passim novit & odit homo.
Cur eadem scribunt, Latinq; opprobria cultus,
Anglo ter mittunt proyeienda solos
Cur modo pulsare cēns mittūt pellenda, Latini,
Ac non omniloqui, dogmata vana Petri?
Esurit externus pralus, praliq; magister:
Hac, inquis, lucri (Sexte) reperta via est.



To Mayster Shacklock



BEfore I open my mouth
vnto you (M. Shack-
locke) I may do ryghte
well to aduertise the
godlye reader in anye
wise not to be ignoraunt of the occa-
sion by you ministered, in your vna-
dressed pze face and Epistle vnto mayster
D. Haddon, that he may duely consy-
der your deseruinges, and also the ne-
cessity of this mine aunswere. Which
I wolde willynglye so frame that I
might kepe as much within the limi-
tes of modestye as you are wythout.
And that so much the more, because I
easely conceiue, that which I willing-
lye and dutyfully conceyue, how that
these serious mattiers, may rather di-
uine and heauenlie misteryes, oughte
not by our lewdnesse thus to bee pro-
phaned, turned into Comycall brau-
les, made quarrelles of contention, &
singularity. And yet, lo, these matters
of weight, this worde of power, this

Loke ma-
ster Shab-
lockes pze-
face vnto
his transla-
tion.

All

gospell

gospell of newenes of lyfe is made so
gamesome a thyng, that in steppeth
Dannis and Hyzus to determine bee-
twene doctours. I speake not now a-
gainst the libertye of good pzoession,
in any estate o2 degree, least it myght
be saide, I spake agaynst the known
trueth. Trueth and sooth it is, that
God may be & is glorified by the riche
poze, high low, yong olde. But where
are facings beyonde reason, tauntes
beside occasiō, triumph without con-
quest, rashe claymes of pzerogative,
assurance of your owne doinges, con-
tempt of other not onely meant but al-
so blased in wyting, in wo2de vngod-
lye, in dede vncharitable, vnfruitefull
vnto your selues, vnpleasaunte vnto
your owne deare frendes, & common-
lye laughed at, the Acto2 thowhe he
I sweare for him selfe, shall vneth saue
his honesty. Wherefoze let vs thinke
it (as it is) a piece of duetye to speake
within a compasse, consideringe that
if our owne name and fame be by any
man rashlye impugned, we account
it vyolence, we complayn that we are
inuryed

insuried. Namely if I should beginne
with your beginning (M. Shacklock)
and call you as you call your selfe, a
mozt maker, a durte dawber, a car-
man or basketbearer, I suppose you
wolde thincke I doe you small wor-
ship, yet (of a blantnes) I can scarce-
lye take you otherwyse then you are.
Onely I meruaile who is mayster of
the workes in Louayne, that suffreth
euery pratyng pioner and inferiour la-
burer to vse his tongue for a pytcher
forke, and to bestowe such durty dea-
lynges vpon men of renowned lear-
ning and worthy authority. But that
you shall not thinke you haue cast a-
ny man into an agonie, I sende you
word from Cambridge, that nothing
is so heauely taken, as the whole is
vnseemely in a man of your occupati-
on. A labourer quoth pou: not in al-
rasmus de copia so fitte a title. Euen so
(as you haue shewed your selfe) so at
the worlde, is operarius taken in Tullie
1. de oratore. There were in Tullies
time, in tharte of Rhetorique certaine
vpstartes, which of that excellent sci-
ence

ence made nothinge but a basne claf-
teringe, & became operarij, that is, not
men of learning, but plaine mechan-
icall or handicraft Orators, lyplabou-
rers: When such artificers stepe in,
they geue men occasion to scorne olde
rusty prouerbes such as these: A sowe
gate a leape, a popynsay pyped, an
asse brayed, a match made betwene an
Egle and a Yackedaue, a Soluer a-
bout his lattrer. And this I speak
not for your translation, whiche had
it not bene (as it is) benide in with
your vngentil and loweles additions,
might haue lesse displayed y^e imbecill-
tyle of your inuentio. He thynks, be-
inge both an Orator and a Poet, you
shoulde not haue bene ignorant that
playne vnsustable vapping is the selen-
derest syfte in all Rhetorique. Whys
your blynde botchen with so woorthy
a man (wythout all good proportion
as I maye saye) maketh manye men
muse who appoynted you for a Cap-
taine, and withall putteth theym in
mynde of the olde prouerbe: Multitudo
imperatorum Cariam perdit. Whyle every
peasant

peasant matched him selfe with pees-
res, the whole land of Caria went to
wrecke. And yet this is the bayne and
preposterous practise of our maisters,
Rouainers. Waine in that they thinke
a matter singularly handled when it
is well craked, preposterous in defa-
minge those persons whose puissance
they inespically dread & feare. Turne
your selfe vnto better matter maister
Shacklocke, and as for Olorius bys
worte them, doe not so prejudicially
forspeake it, least you lay to much vpon
the mannes shoulders. And if you
loue to sticke in comparisons, looke ix.
degrees lower, and there seeke you a
playfellow. As for your lauding E-
pistles, if you sente theym for a tast of
your witte, I will saye no more, but
they haue beene considered. Onely (of
modesty) sette not an vncalled iudge
betweene D. Haddon and Olorius,
not that you are vnworthye, but for
inclination. To be shorte, vnderstand
(I praye you) that you are wrythed to
goe too some matter, or if you haue
none other faculty but that is already

shewed, to stay your selfe vntill you
muse be better schooled. Surely say,
to say none otherwise then your own
catozcozins saye, you haue taken ney-
ther the best way nor the wifest. And
the mosse mylde excuse that can bee
made for you is, that in this doyng,
you doe but saue of the soyle, & fede y
naturall baite of your auncientes, Ro-
maners. Whose people blinding plaies
& stratagemes in soluyng of rumors,
defaming of the persons, haunninge
of prynced papers, myghte not (of rea-
son) so wel lyke them, in that they are
but crepitacula, childzens toies. But (by
goddes good grace) they shall be seene
one by one, and such a beu is already
taken of some of them, that none neede
bee deceyued, no not the lyttle ones.
As for those your dartes in your pre-
face, or rather presumptiōs of the Re-
ligion not yet revealed vnto you (such
as these, the smoke of ignorance in England,
great flames of heresy burning mennes sou-
les, furpous speres, mistye vales of heresy,
falle doctrine, cockryng bore of fismaticall no-
somnes, waueryng fantasies, syde winde of de-
uely suggestion, colde northwinde of dysen-
tion

from discord. &c.) wyth such other lar-
gises of your pleasure, and tauntes
some of a foote and an halfe long, ioy-
ned with so small shewe of learning
and aduysemente, haue (I assure you)
encroched very lyttle or nothing vnto
you, but rather make men now doubt
of your knoweledge, and enquire of
your maners. As for your learned co-
parison, I wyl leave it (in the nexte
leafe) to the discrete iudgement of the
reader learned and vnlarned, pray-
sing god for this swete lyttle treatise,
and (notwithstanding your vngentle
dealinges) requirring nothing but the
fruyte of reasonable and godly iudge-
mente. Whiche that it may not (after
your example) be buylded vpon bayne
wordes or anye pinate inclynation,
more then an orderlye and due confe-
rence of both authours. D. Haddon &
Olorius, I haue vsed in myne epistle
vnto the reader a playne and euident
way, such as seemed meete and perti-
nent in my symple iudgemente, & that
(I truste) no man can (without suspy-
tion) defame. Which my doyng so in-
different

different and by you forced, I truste
M. Haddon will pardon, and consider
the necessitye. Who because he hath
ben absent about our Englysh affayres
in Bruges about the date of your
doynges, I doubt, Iasse whether
he haue hard of you, then whe-
ther he wolde haue you ones
looked after, or your mes-
sancholy any more pro-
noked. But I truste
(even for gods sake
& the simple pro-
fessours) he will
be contente to
se how your
greate
woordes now (as from
time to tyme) in the tri-
all will be consumed.
Fare you well,
from Cam-
bridge.

A. H.

THE PREFACE



THIS FULL WELL known, that Hieronimus Osorius of Portugal, by the helpe of Shacklocke, speaketh now as plaine English as we our selues, and thincketh to preuaile by course, as much now with the vnlearned, as before with the learned. And so doth he. He deceynerh now his deare frindes on both sides, as well the learned as thunlearned. But it could not otherwise be, and his epistle was not eyther at the first compiled, or at the last translated so much for argumēt as for eloquence. Forsothe in the vertue of the seuen sciences, they will openly vanquish & confoude this newfounde arte of gospellinge. They fyrst fouade out the holly land of Rome by geometry, they laide syege vnto the whole worlde by Cosmography, they tyed together their seruice by Arithmetie, tensed it with bulwarkes of logicke. &c. And now in Retorique they only passe, euen in master R. Shacklocks owne iudgement. As for Diuinitie, I wyll tell you what it is so handled of. ii. men, in ii. bookes, within contrary.

Looke in
m. Shack
lockes pre-
face his
nedelesse a-
nouncing
of his own
part, with
the imba-
cynge of the
contrary.

The Preface.

Wain bof=
tonge ru=
mors com
monly so=
foen by
Happits
among the
people.

Within these. ii. yeres, that better it had bene
the gospel had neuer peped out, so many thou-
sandes of protestantes bookes had neuer bene
borne, so many hūdreth martyrs had neuer cast
awaye theym selues in Englande, the Byble
hadde neuer spoken englyshe worde, S. Paule
had neuer vttered his minde so bluntly, the. x.
Cōmaundements had neuer perked in the pix-
is place, the communion table had neuer bene
so waueringe and moueable, the churche or tē-
ple of god had neuer ben so prophane for lacke
of eelsyng and sparging. Yea it had ben better
for S. Peter to haue ben Pope of Rome, and to
haue left good testimonye thereof. For it shal
be proued vnto his face, yea though it weare
neuer so. you will not thinke, you can not y-
magine what shall bee proued, more then euer
was proued, yea x. tymes more then euer was
true. And all this shall come *De profundis*.
Yet there is more, and that I gesse by mayster
Shacklocke's nedeles translation. No latten wry-
ter a Papyſt but shalbe Englished shortlye, no
Englishe wryter a protestant but shalbe confu-
ted, no prooffe but shalbe repproued, no reprooffe
but shalbe proued. Nothing so sone imprinted
but

The Preface.

but shalbe matched with a contrary priore, nothing wag but it shalbe seasoned on, nothinge so soone set out, but it shall haue an onser. And all in haste, in speede: or elles were all disgraced. Then must the ghospell nedes fall downe, Papistry be hoysed vp and restored againe, rowme made for Idolators througheout all englande, letters flye in haste from the M. of the Postes, the fineportes all be spread open, shyppes pressed, and a syde winde knytte fast in a wooll sack to be ready at an howre. All this may be. For, I tell you, an impossybylitee with a Papyft is no straunge thinge. That is, is not: and that is not, is. And that cannot be, shalbe. And many things are there, that passe our symple wittes. As for example: the Popishe Byshoppes wear endew- ed with byshoprikes, and were thereof lawfull- ly defeated, and our Byshoppes are nowc in possession, by as good authority royall war- ranted, and yet are the Papisticall Byshoppes the dewe owners, yea no man may say, nay: and it hath bene pleaded by the common lawe. For example againe: one Papyft fyndethe deepe faulte with the mouinge and remouinge of the Communion table, and cryeth out vppon thin-
constancy

It had
littles, say-
linge to-
warde
thaca.

The Preface.

**M. Shack-
lockes idle
comparisō
in his pre-
face.**

constancy of these protestantes: and yet another
for the prooffe of his Pyx, may without spotte
of vnconstancy alleadge, that here it was hanged
vpp, there it was harboured in a Chappell, in
some place it was clasped vp in a little shyppe
of syluer or gold, and otherwhere otherwyse.
To the purpose nearer: Olorius hath shaken all
Englande; Olorius hath spoken ynough to turn
water into wyne, no man goeth from the rea-
ding of Olorius without remorse. D. Haddon
he passeth as farre as this passeth that, and no-
thing passeth I cā not tell what. And yet doubt
I not (by the grace of god and pacience of the
reader) streight way to proue a contrarye con-
clusion. And for that purpose haue I collected
out of Olorius his whole booke many flowers
of this his chivalrye, wherewith in M. Shack-
lockes simple iudgement he hath so tryūphed
ouer the truth, and wonne vnto him selfe
the lawrell of all eloquence. VVhich
I haue seuerally written that e-
very man may take thereof a
second view, & (that done)
define me elo-
quence.

Certaine

CERTAINE SENTENCES COL-
lected out of Olorius in Englyshe.

After that by the naughty perswasion,
and Bedlem boldnes of some, men for-
soke that religion whych from the A-
postles time, euen to our age hath con-
tinued inuincible, that they myghte walke in
that path, whych with a shew of licentiousnes
did draw foolishhe and vnadvised men vnto it,
I say, after that thys new deuiled religiō was
sprēd abroade by meanes of many sedicious ser-
mons, and erronious bookes, wee haue seene
shamefastnes sodenly to be shaken of, honestye
to be chased out of the countrye, man hys lawe
and God hys law to be troden vnder foote, ho-
ly things to be prophaned, godlines to be tested
at, boldnes euery where to scape scotfree, vn-
shamefastnes to be maynteyned, many opiniōs
contrary one to the other, to be scattred abrode,
the vnitie of Chryst to be torne wpyth sutes of
diuers sectes, and in euery place where these
mad mē haue come, the fier of horrible discorde
to haue ben blowen vp.

Out of thys root haue sprong deadly displea-
sures, often vyrgenes, perilous dagger drawin-
ges: hereof many bloudye battelles haue bene
fought, manye slaughters done, manye spyles
committed, many mennes possessions destroyed
wpyth sƿer and sword.

What crueltie appeareth in many of them,
whych haue ben the authoꝝ of these opinions,
wpyth what disdainfull arrogancy do they lette
vp and down, with what malipertnes and cur-
sed

sed speaking they rayle vpon good men?

☞ Adde now hereunto, the breach of lawes, the contempt of rule, the hatred of kingly authority, the vnmmercifull treasons whypche these men most diuelyshly deuise against Princes. Recke here also, their secreete whisperings, when they cast their heades together how to destroy and vndo their kings, whylst most shamefully they worke their wo, for whole wealth and good estate, they ought to serue and cal vpon God.

☞ All these people pleasers, for so much as they be men of no wylsome or discretion, but be led with an inordinate desier of libertie, they loue not law, they desye iusticers, they wish in their hearts that kings were at the deuil, that they wythout controlment might liue as they lyst.

☞ They couet to be set fre fro law & order, that they may be bdd slaues to their own wil & naughty affectiōs, is there any mā can deny this?

☞ Doth not euery man see that they shoote all at this marke, that Princes beinge dispatched out of the way, there might be none left which should once say, blacke is their eye? Therefore some kings they haue poisoned, some they haue attempted to kil with the sword, and haue cast manye mischeuous fetches, howe to pul them out of their seat.

☞ It is the entent and meaninge of this newe deuysed religion, by hooke or by crooke to seke the death of those Princes, which wyl not forsake the religion in whypch they haue bene ber-
tuously and wylsely brought vp, to come to the
lure of

sure of the madde people.

The ende of this secte, is ouermuche lybertie, whiche can be kepte in no order, then the whiche, nothinge can be moze contrary to the office and regiment of kynges.

The ignoraunte people, so sone as they haue gotten people pleasing captaines, which with their rayling sermons may pusse them vp as it were with wyndye blastes, and raise myghtye waues of folly and madnesse, &c.

At the last being growne to a headd, it wpll pull kynges oute of their thzone, and so when it is to late, they shall se that they haue bredde their owne bane, whiche they shall not be able to remedy when they wolde.

Doth not this sect euery where styre vp sedition? doth it not bzeake the bandes of al iustice and lawes? doth it not resist rule & kyngely regymente? doth it not put al men in hope of to muche lewde libertie? For where is rule most despised? where are the Prynces had in most derision of the common people? surely in those places where this pestilent learning doth gett the vpper hande. Therfore if this madde enterpryse taken mischeuously in hande of these people pleasers, and vnauysedly winked at of Prynces, shall grow to a ripenes, which way so euer it taketh, it wpll quite ouerturne al the defence and strength of kyngly estate.

This sect is the vndoinge of common wealthes, the marring of good manners, the spoilinge of kingedomes, and the destruction of all

W u

kingly

kyngly honour.

What manner a felloſſe was this Luther? ſurely that I maye ſpeake the beſte of him, he was a man neither ſobze, neyther dyſcrete, but hedlonge, raſhe, miſcheuous, ſeditious, and of al other the greateſt people pleaſure, and what manner of men were they whiche afterwarde ſpronge out of his ſchole as out of a well: broughtedly, bolde, ſtandinge in their owne concepte, puffed vp with pryde.

How cometh it to paſſe that god now contrary to his accuſtomed manner, ſhould ouerhip ſumple and humple men, and ſheſwe theim this newe and ſtraunge light, whiche haue no ſparke of ſhamefaſtneſſe or modeſtie?

How cometh it to paſſe, that theſe felloſſes who as it appereth by many tokens, be geuen to worldly delightes, haue onely moſt witcely ſpied out that which was vnknoſſen to ſo holy fathers.

They whiche are not to be reuerenced for any notable vertue, be not able to performe that whiche they do pretende.

theſe be men worthy to be ſwondzed at, & with cap and knee to be ſwozſhipped.

They forſoeth, haue mortified all their ſences with faſt, they haue parted the ſoule from the body, neither do they onely deſpe man his nature, but alſo they deſpiſe all the authorities of holy men. For beinge loſed from the lynkes of naughty deſyres, they be ſlowen vp in to heauen, that they may beholde none other thyng but

but god, and that they maye make none other
of their counsell but the holy ghost.

If theye shamefull doinges, do dysproue their
shameles sayinges, shall we beleue them, so of-
ten as they make their vaunt that they follow
onely the worde of God: for if in all their do-
inges they do according to God his word, then
they followe not conetousnes, hatred, wrath,
ambition, but they be al together made perfect
with vertues whiche springe out of the worde
of God. If they be not indued with suche hea-
uenly vertues, then do they lie in sayinge, that
they only and altogether do frame them selues
to the worde of God, for wyckednes and the
worde of God can not dwell together. Ther-
fore epyther they direct not theye lyffe after the
worde of god, epyther they do not comyt any
abhorrible or shamefull sinne, for if they sinne
shamefully, and abhorribly, vndoughtedly
they be not squared to the worde of God.

They committ many heynouse offences and
synnes, as all the worlde can witnes, therfore
it is false to saye that they be gouerned with
God his worde, and the inspiration of the holy
ghost.

Nowe then, I wold wyllingly heare of the
whether these many peres they haue wrought
any notable feate, whiche maye inforce vs to
confesse that they ground onely vpon the word
of God.

I say they, we will rushe in to those how-
ses, in whiche holy virgins being inclosed, day

W iii

and

proue
your selves
by this
rule.

Many fair
swoydes,
where in
deede was
the contrary

and night do singe hymnes to the glory of god,
and praye to Christ for the good estate of kin-
ges and prynces, and for the safegarde of the
whole commonalte. We wyl pull downe the
fences of shamefastnes, we wyl breake open the
inclosures of charitie, and we wyl no longer
suffer well favoured byrgins to be barred of
their solace and pleasures, to lacke the comfort
and ayde of their chyldren, and to spende theyr
younge yeares in sorrowfull solytarynes, and
myserable vnfrutefulnes.

We wyl make a lawe for Monkes, or solita-
rye lyuers, whose howses we wyl pull downe
likewyse, or let theym out to hyer, it shalke not
to what lay men, and charge them vnder paine
of deathe that hereafter, none presume for reli-
gious sake, to wyasse continually agaynst hys
lecherous lustes. For why? It is an heynous
offence, and in no lence to be bozne withall.

Who doeth not see, when the religious rules
whiche be conteyned in the Popes constituti-
ons, be taken awaye, that all feare is putte to
flyght, and yntentious lyung doth reigne with-
out controulment? Is who wold say (say they)
we shote at anye other marche, then to pull all
feare out of mennes myndes? For we be the
patrones of perfect libertie, and it is so farre of,
that we wyl suffer those whiche be our desce-
ples, to stande in awe of anye thinge, that we
wyl quite sette them free from feare of God.
For the whiche thinge verely our scollers are
much beholdinge to vs, for it was to soze an
harte

hart breake day and nyght to feare god, and by
that meanes, to pine a waye with consoling
carefulness. Therefore we haue commaunded
all those that beleue in Christ, to sette cocke on
hoope, and cry care away. For we beare them
in hande, that sayth is of such force, that laying
once hande of it, though he be neuer so mische-
uous a tym of the Deuill, yet he may warrant
himselfe the fauour of Christ, and blesse euer-
lasting.

I pray thee, who euer was suche a people
parasite, so seruiceable to please the madnes of
the common soyte, that he durste be so bolde as
to encourage men from feare of god.

Such people pryke thanckes, haue ostentymen
relected & rule of princes, haue disannulled lawes
whiche abridged and restrayned the people
of their wanton wyshes, with promising them
to lyue as they lyst.

None of them all dyd once open hys mouth,
or make any proffer to perswade the people.

These men from true religion, haue tyched
all feare, whiche might kepe menne within the
lystes and boundes of their dutye.

Dure men, whiche craike that they came out
of god his bosome, and knowe all his secretes,
do plye the box busely, that they may scale chri-
stian men a quittance from all feare of god, and
so make them lyke blinde bayardes bolde to
leape into the myar of all myschiefe.

They seme to haue this dyrt in their heades,
hat they maye stoppe all the hyge wayes of
health

Replying
vpon a
mosterles
error.

health and saluation, that they which be shack-
led with any synne, maye haue no safe passage
or entraunce. For if they haue shaken of all
fear, which of them will sygbe for his synnes?

That saythe, by perswasion of whiche, anye
man warranteth him selfe euerlastinge blyss,
setting apart sorrowfulnes for his synnes past,
leauyng of to doe good woorkes, and hathe the
loue of charitee cleane quenched in him, I say
that faith, is not woorthy the name of faith, but
rather to be called foolish hardynes, hedlonge
hastines, and proude presumptuousnes.

Moreover, all men may see, that the profyte
of wholsome repentance, is taken away, that
the ardente loue of charitee is made key colde,
when menne take this for a sure staffe to leane
on, that their synnes be not forgiven, for they
mournynge, for their godly sorrowing, for any
holy woorking, but rather that in so doing, they
heape newe synnes vpon their olde.

They take it to be a synne to lament for their
synne, and they holde that no good woorkes can
be done without synne.

What reason is it, that I for the synne which
I dyd not of myne owne accorde (for I was
constrained of necessity to do it) shoulde suffer
euerlastinge paynes? or what ryghte is there,
that I shoulde be rewarded with euerlastinge
joy, for that sayth which I kepte onelpe enfor-
ced and spurred forwarde of god, without any
woyl or diligence of my parte? And that which
is horrible, and to be detested, if we wyll leane
to these

to these idly fellows authority, all the cause of
iniquity is to be laide to God his charge.

They haue also remoued out of the way for
stumbling, all modesty and obedience, by the
whiche all Christyan men did stande in awe of
the chiefe ruler of the Church: it hath made all
the lawes of the Church of none effect: it hath
swopped away the feare of god: it hath chased a-
way sadnes conceived for synne: it hath grated
out the griefe whiche the gilty conscience byd
sympte into mennes myndes for their offences:
it hath made men slacke to do good workes.

The more any man doth applye hym selfe to
this doctrine, the surer he waxeth, the more
he flowteth those whiche be plaine and ryght
dealing men, the more he is set on fyre with ha-
tred against common peace and quietnesse, and
is pulled vp with moste fantastycall vanities.
For he taketh that wylledome vpon hym whi-
che neuer man coulde yet obteyne. And so stan-
ding in his owne conceite, what so euer toy ta-
keth him in the heade, that he so earnestly doth
defende, as if he shulde alleadge any worde co-
ming out of God his owne mouth, with so hed-
long boldenes he disquieteth all thinges, as in
dede he should seeme to couet nothing more the
to see an hochepoche made of all the worlde.

They make all thinges in worse case then they
founde them: they banishe shamesfastnesse, and
let carnality raunge lose abroade, and takynge
away the feare of God, withoute punishmente
they geue men leaue to liue so wickedly as they
lyst.

Do it cometh to passe, that wylfulnes doth
more vehemently burst out, that lecherous lyfe
doth more soone consume mennes ryches, that
boldenes doth more bragge, and goeth aboute
more heynous enterpryses. For what shall I
speake, howe dangerous trauaylinge it is by
the high wayes for feare of robbing: what shall
I rechen the disagreinges & surpous fallinges
out whiche raygne euery where: what shall I
sett out the conspiracies, treasons, & murders
enterprised agaynst Dynces:

The more this religion encrease, the gre-
ter offences are committed, and more vnham-
efastly attempted even of those which desyre to
be called the disciples of such maysters.

These men leaning to their owne wytt and
invention, take vppon them to be doctours and
teachers.

These men with their naughty example and
lycencious doctrine, doe set mennes teeth more
on edge to all kynde of unhappynesse.

These men for the most part doe teache their
scollers, pryde, crueltye, scoldynge and cursed
speakinge.

These men inioyning no penance or penal-
tye to theym whiche are laden with synne, doe
harten and encourage theym to all vnham-
fastnesse.

These menne do surrender their scollers fast
bounde to bodely delyghtes, to the entent they
may wayte, and geue attendaunce vppon their
lecherous lustes.

These

These men, for so much as every one accord-
ing to his owne fickle fancye, dothe blab out
and tell for trueth what so ever he doth dreame
of, and by meanes of that are dispersed into dy-
uerse & innumerable sectes, they breake peace,
they rayse bope debaytes, and procure bloodye
battayles.

They put out all shamesfastnes and religion,
and they enter no sooner into anye place, butte
straight way contempt of lawes buddeth out,
swantonnesse, wilkynnes, madnes, crueltie, and
other myschiefes do corrupt good maners, and
rayse byzozes and hurlyburlyes amonge men,
haue they such brasen faces, that they dare once
open their mouth, and speake of the Gospell?

What other waye is their into heauen, but
that whiche is opened with good woorkes, and
wyth excellent innocencie of lyfe.

He whiche vnder the name of godlynes, doth
strive agaynst the exercise of godlynes, and de-
des of charitie, doth not leade vs to everlasting
lyfe, but bloweth the cooles of unquencheable
fyre, intendinge to make vs roste meate for the
dyuell.

They quite them from of all feare, which be
defyled with foule synnes, and they warrante
all them whiche be at dagger drawynge wyth
godlines, that all thinges shall chaunce well &
luckely vnto them.

Whiche of them to the intent he might turne
asway the destruction hanginge ouer his deare
trembles, hath with many teares bowed god to
take

take merke?

☞ Whiche of them dyd ener burne so with charitie, that for the lyfe of other he wolde offer him selfe to deathe?

☞ Neyther the Prophetes, neyther the Apostles, neither other most holy men, whom God did make partakers of his counsels, haue come to that degree of moste highe perfection, wyth leauinge their life in suche pleasures, as these deintie toothed and sugresop gentlemen be delighted with all, but rather in marueflous and excellent holines of maners, in incredible sharpenes of lyfe, in many laboures, watchinges, prayers, wepinges, in suche egre desyre of heauenly thinges, in suche seruente charitie, that they desyred to be kylled, and to be tormented with most greuous peines, so that other might be saved. ☞ Of the whiche vertues, where as these men haue not one sparckle, but lyue so, that it may appeare by many tokens, that they take delight in those pleasures whiche the common sorte of men do couet, and that they be geuen to those entisementes, and prouocations, whiche naturall appetite doth greatly desire. &c.

If by meanes of this religion, rashenes, vnshamefastnes, vnclenlines of life, dothe more boldely slye rounde about, if vntollerable pride and arrogancie be much more established then it was befoze, if seditions, contentions, & fallinges out, be more easely stirred vp, if traytours be more ventrouse to laye violent hands vpon their Kinges, and to laye wayte howe to murder

neither their pynnes, if neyther shame, ney-
ther feare, neither awe of God his displeasure,
can hold them from doinge of mischief, which
haue yelded theim selues vypp to this newe
doctrine.

This learynge, suffereth the lustes to run
at ryot, and that whiche is next doze to it, pro-
uoketh hedlonge to all kinde of wyckednes.

This puffeth by mennes hartes with pride,
and teacheth them to despyse all antiquitie, aun-
cient religion, and holynes of olde tyme.

This learning dothe breake peace, and tea-
reth the body of Christ his church, with in-
wardly consuming and wasting sedition.

They disagree with them selues mooste in-
constantly, they to daye holde one opynion, to-
morrow an other, cleane contrary one to an o-
ther, and can not rest longe in one minde, and
that is the deuylles ductie, to scatter and pull
a sundre, those which agree well together, and
to breake the bande of all faithfull and frendly
fellowshippe,

In monis
and remo-
uing the
Communi-
on table

Seing the doctrine of these goodly Gospel-
lers, doth rayse vyppozes, dothe breake peace,
doth spzed one secte into innumerable sectes, &
causeth one secte to be at defiaunce with the o-
ther, is it not playne that their religion is not
drawen by Christ his rule, but all together is
invented accordinge to the crafty deuile of sub-
tyll Satan.

What greater arguments can we haue, then
their deadly hatredes, their contencions, they
scambling.

stamblinge by the eares, their tawntinges and
ribaudois raylinges,

¶ They haue this fetche, that they maye quyte
take away all the knowledge of god.

¶ They so farre leape ouer the lynes of vngod-
lynes, that they not onely hate the Crosse of
Chryst, and in steade of God worshipp they
owne lustes and wickednesse, but also beleue
that the lord and Creator of all thinges, whose
powre and ryght iudgementes, euen the deuils
in hell and damned soules doe feare, epyther
not to be, or elles not to rule and gouerne the
whole worlde?

¶ Alas, they are so farre gone in madnes, and
tumbled heedlong into all folly, that so often as
it taketh them in the heade, with wicked wor-
des, they scoffe and mocke those thinges, whi-
ch be written of god his iudgemēt, as though
they were but Canterbury tales and gryn vi-
sardes onely deuised to fray yong chyldren.

¶ Certainly that religion which causeth pryde,
prouoketh anger, letteth the lustes lose, despy-
leth the soule with synne, taketh away shame-
fastnesse, remoueth the feare of God, worketh
treason against kinges, troubleth comon peace,
blooweth the cole of hatred, thrusteth our myn-
des downe to the earthe warde, and drowneth
them in the seas of worldely troubles, is no re-
ligyon, but false, pestilent, and damnable.

¶ Alluring the people with a tolve shewe of to
much lyberty, it armeth them agaynst officers,
agaynst their kinges authorite and regiment,
and

and hardeneth the hartes of the multitude with
a false perswasion of Religion.

If it did only procure destruction of kings,
so that it brought no danger and damnation
to the soule, and by all meanes didde not over-
throwe the lawe of God, it were some thing to
be wone wythal. But this is greaue to be la-
mented, it putteth oute the loue of vertue, the
brightnes of honesty, the light of most true re-
ligion and deuotion, defileth all commendable
comelines with vnpure liuing, and vterly stop-
peth vs for entring into euerlasting glozy.

There is no more swayne enemy to Pryn-
ces, then that is: beside that, it doth vndo & pro-
ple which couet it, and spoyleth them of all li-
berty.

I haue plainly proued, that by meanes of
this religion, men be entised to wantonnesse, to
vnschamefastnes, to vnlawfull lustes, that trou-
blesome tumults and dissensions be stirred vp,
that manye naughtye enterpryses bee taken in
hand, that innumerable mischiefs be forged, and
last of all, that the remembraunce of godlinesse
is quite blotted out.

They haue not only left the Christian com-
mon weale vnheled, but also whersoever they
came, they haue bestowed their trauell to this
end, (that if there were any heilth in it) to take
it aswar, and to infect all the members of Christ
his Church with most incurable diseases and
maladies.

The Preface.

THus, reading M. Shacklockes triumph in the behalfe of Olorius and other hys leaguelowlers, ioyned with so vniuersall disabling of all gospellers and namely D. Had- don, I thought good to make this search, which I haue here set before all mennes eyes, takynge the beginning therof at Olorius his first propo- sition or entrance vnto his mattier, and so con- tinuinge the chase vnto his pytyfull conclusion. Which collections runne so much on one figure called *Rixa* or *Conuicium*, & are such declama- tione and generall stuffe, that a man maye trulye say, they haue one especial property, that is, they may serue more mattys then one. For euen so, as he in these his centons or fragmentes impuge- neth our religion, might he thunder against He- rostratus for burning the Temple of *Diana*, e- uen so against the wilfull murder of Orestes, Nero, Mithridates, Cambises: euen so against the sensualitye of Xerxes or Sardanapalus: a- gainst whom and what he pleased, euen so. be- sides that in diuers places he merueilously mis- taketh our doctrine, beating downe manfullye that we neuer set vppe, like a counterfeyt *Her- cules*, making monsters vnto him selfe whiche he may

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he may easily vanquish, and so losynge his dayes
labour to the greate pitie and compassion of the
godly reader. thus much (and what so euer elles)
whether it may bee trulye saide or no, let other
men iudge. This I dare depose, that there is not
halfe so much here vttered, as is forced by thim-
portunity of his *Subscriptor* M. Shacklock. In
the whole what I haue pretermitted (that ex-
cepted which you shall here fynde by D. Had-
don confused) let euery man loke. fewe Doctours
(I warrant you) or scriptures, which in Osorius
his Epistle are very straunge gesses (and as they
sticke not commonlye to say, in that engyne of
pollycy needed not. Which his Epistle so tru-
sting (as you wold say) vnto a mother strength,
al good helpes of Scriptures, Doctours, or coun-
celles set aparte, for eloquence so well thought
of, by the traslatour so priced, & that syngeth
in the eares of all Papistes so incōparable har-
mony, (for so much therof as I haue layd toge-
ther in my preface) I dare auouch it to cōtaine
so nedeles braules, idle & friuolous replies, cō-
trarietye with goddes holyc worde. iiii. fowle
faulces, regardinge eyther the man or the mat-
tyer, that (as you maye see in the margine,) I

The Preface.

thought them worthy to be poynted at. Why
che. iii. whether they be there to be founde or
no, I beseech the reader to looke, freely depo-
sing that I haue in those collections vsed plain
dealing, not changing or adding one iote, ones
lye here and there pretermittting that I thought
needlesse. What I haue done is all for May-
ster Shacklockes sake. I will not go farre, nor
utter that whyche I hardelye conceyne. onelye
for mayster Sdackelocke a lytle curtesye.

Nowe in good faythe, haue I not for his good
comparison, verye good occasion to take one of
his funeral verses, and sing *Her mihi ridiculis?*
What no comparison? not of charitye? not so
much as a wyde comparison? no fauour? no bo-
welles of mercy, but starke naught in compari-
son of you and yours? I feare me I see your face
and facyng euen through your vyfard. I se how
all men see, that at Louaine it hath bene agreed
on, not to sticke for craking, I se, (that is, is not)
a prouerbe that will neuer fayle in them. Yet
haue we one veine of comfortable bloud, that
they shal neuer perswade al, neuer shal the de-
uill go further then his cheine. They may doo
what they will and can. Their bookes and bo-
dyes

The begin-
ninge of a
brainsicke
verse of
m. Shack-
lockes, of
the buriall
of b. Scot,
in Louain.

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eyes haue they and must haue at scope vnder
 Antichrists banner, according vnto the Prophe-
 cies, and wide woundes both in word & dede
 must we beare for a time. Yet of modesty, let
 not M. Rich. Shacklock so churlishlye set him
 self against M. D. Haddon, euery peasant against
 euery Peere, euery iangler against euery sage, e-
 uery shackled Papist against euery good Gos-
 peller. O, this is a secure perswasion, & the high
 way to blind buffardly boldnes, some thing to
 say and to thinke wel of them selues. And this
 rule (I may say) is now wel taken vp. Els wold
 not such a man as M. Shacklock, hauinge scene
 such streames of bloudshed in his native coun-
 try, of poore pined Protestants, haue crossed o-
 ner the seas, & there haue piped vp: *Heresis ef-*
fuso nondū satiata cruore. That is: Heresy hath
 not yet droncken bloude ynoughe. Neyther
 wolde Olorius euer haue wasted winde wyth
 this vayne question, whiche of vs euer offered
 hym seife vnto deathe. Olorius I saye, alwayes
 ignorāt in our English affaires, although a fere
 and friend of his will take stomack if he be so
 termed. Wherein I remember who leaped at a
 fly, and caught nothing fast in his teeth. Even

M. Rich.
 Shacklock
 M. D. Haddon

In other
 of Maister
 Shack-
 lockes fu-
 nerall ver-
 ses, lackig
 nothing
 but witt &
 mattier.

M. Dor-
 man that
 for lacke of
 great syn-
 deth sinat

The Preface.

faulter in
D. Mad-
dons booke.

that yong Calvinist and old Papist that vouch-
safed to call the History of their owne late ty-
rannye, a delighfull of stinking martyrs. A thing
soone layde. And yet is that notable cronicle (so
lightly termed) such a monument as shall vn-
to the worldes ende, not with wordes, but
liuely recordes of tormentes, imprisonment and
horrible murder of good persons and vertuous
refute all their lyppe labour. Auaunt with thys
your barkynge after your bloudye bitter, your
monstruous howlyng wolues. You haue by
your accursed crueltye geuen matter vnto that
hystory which now maketh you to yerne, whi-
ch causeth your teeth to grate & chatter in your
mouthes. You your selues made those Anty-
christian fyers, you behelde the naked bodyes
burning so long as the synewes wolde contein
them, and now they are all lyes, or elles you are
lyers. Which registers and rowles of your Cains
actes, require and chalenge, by stronge reason, to
bee beleued, because they habbe not Romysh
bastarde miracles comminge after the date, but
testifye vnto all generations to come the accusa-
tions, tormenting and robbing of good men by
the hande of their stepmother the fleshe and
the

The Preface

the world, from pillar to post, full pain & agony
vnto death. Whiche thynges are suche as dayly
happen, and are commonly practised of the cull
against the symple and iuste. Whereof also are
witnesses yet lyuinge infinite, and partlye that
were partakers of the same in their fleshe and
bloude, hauing sette aparte all will and vanitie
of lying and fablinge, muche vsed in tymes past
of the wanton and idle Cloisterers. Who being
alwayes warme and quiet, nor hearing of anye
such blusteringes and tempestes, turned theym
selues vnto lewde & light inuentions, the right
fruites of munkishe ydlenes. Nowe sir, what
bitchfox was it that bibbed vp all the bloude
heresy, heresy? what meane you by that, papy-
stry? no mary, but the ghospell so called. Fy, M.
Shacklock, for pure shame. *Mentiris egregie,*
the ghospell (I dare say) hath bene a sower mai-
stres: *Hac vapulando illa verbarando, vsq, amo*
be defessa sum. Charme your rasing muse vntil
she be sober and vtter truthes. Play not the hy-
poerite thus bothe to byte and whine. As for
cyuor (that is bloude) it is the papistes peculier
and lineal badge. Popelinges they are of whom
it is written: *Effuderunt sanguinem sanctorum*

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Et in eo inebriati sunt: They shede the blond of
sainctes, and sucked thereof, vntill they wear
droncken. We sillye soules on thother syde al-
wayes suffering, and euer forbearing, the sworde
now put into our handes, strike not one stroke,
being content to beare in our banner the fishe
called *Gladiolus*, a sworde fishe, whiche hath
growing in his forehede a long sworde, but he
lacketh a hart, he woudeth not, he striketh not,
ne profereth one blowe. But let go the rest, and
winke we at the rest of that licencious stile. I
beseeche thee (good reader) to accepte this my
translation of M. D. Haddon against M. Hiero-
nimus Osorius, & to gather by dew conference
of euerye percell, all dewe and Christian fruite.
Consideringe that all payne eyther of wrytinge
or translating is employed to quench thy thirst,
and to geue thee a depe tast of that swete worde
which must be thine endeles comfort. And let
it not come to passe, that when the incessante
payne and trauaile of godly learned men desy-
ryng euen to sweate their bloude for thy sake,
rendeth all vnto thine edifying and instruction,
thou stil continue deafe & blind, taryng nothing
but goddes vengeance and wrathe perpetuall.

So

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So both reade and heare, that thou kepe one eie fixed on the worde of god, who is thy best father & wil not beguile thee. the sonnes of men are deceitfull, but god is truth. Neyther attend vnto the preachinge Papist, that monstrous *Sphynx*, which hath already beaten & bouiced thee with the stone in one hand, and now offereth bread with the other. Take hede, I say, of that bread. it is offered with the left hād. Repose thy trust in god, & take vnto thy soules vse that parcell of his deuine pleasure, that is contey-

ned in this lyttle treatise. Fare well

and remember to worshyppe in

spyrite and trueth. Dat. at

Cambridge the. xxvij.

of May. 1565.

Abraham Hartwell.

GVALTER HAD.

don Englishe vnto Hieronimus
Ossorius a Portugall
wysbeth bealthe.



Haue perused your e-
pistle, mayster Hiero-
nimus, whiche is di-
rected principally vnto
the Quenes most
excellent Maiestie, but (in that it
is in prynte and walketh comon-
ly in euery mans hand) to toucheth
all vniuersally. You are (I con-
fesse) in wordes and sentences a
lykely workeman, and therupon
haue presumed accordyngly, that
you a pryuate man, disneighbou-
red from vs by sea and lande, & in
our affayres vnaacquainted, haue
so homelily opened your mouthe
vnto

A sighte of the

unto the Quenes highnes, strey-
ned the authoritie of our lawes,
& charged our whole realme with
a certaine vngodly & lothed new-
nes. Wherfore you must of reason
pardon mee, that I an Englishe
man borne, one of the quenes ma-
iesties suppliauntes, & enourmed
in my countrie fashions, do make
you aunswere, and vse my penne
somewhat franckely, not so muche
vpon an angry pange, or a bytter
contentious harte, as to correcte
this your mistakig of the englishe
state, spröge of false surmises, and
to restore the truethe vnto them,
whō peraduenture this your let-
ter hath peruerterd. And to geue
you plaine vnderstanding that I
am not blowen vppe with anger,
but of duetie moued, I confesse
your

Portugall Pearle.

your kynd of writing worthy singular cōmendation, and besydes gyue you thanks that (beyng so well endewed) you haue extolled our renowned Quene, whose excellencie althoughe it farre surmount the heapes of your praise, yet a forraine testymonie beautified with eloquence, no doubt is very plausible. Of the state of a Monarchie you play the Philosopher handsomly within the bandes of knowledge, & reason deeply of the choyle of Religion, but sir, in both you haue a foule fault, that is, ouercharging & beatinge our eares with thynges bulgarely knowne, and plentie of prooves where no doubt is. This waye fyrst taken, your penne by stealth crepeth on to the purpose, names

A sighte of the

ly to rife such religion as (by your saying) we haue receyued. And, lo, howe in the very entrance you wittingely trippe, or rather take a cleane fall throughe grosse ignorance of our English customes, & atherynge vpon the multitude & common people the ratesyinge of our Religion authorized by publike Decree, and seyrning the exclusion of the Royall estate from aspayres of the Church. Where as with vs it is an vnfallible custome, that no lawe come forth whereunto the whole common wealthe shall stande bounde, but the people fyrst geue their voyces thereto, secondely as well the temporall nobilitie as the clergie do subscribe, & last of al the prince confyrmeth it. The contrarpye if
any

Portugall Pearle.

Any man haue whispered in your
eare, then are you both in faulte,
he for his loude ipe, and you for
swift credit. But if you haue built
ded this out of your own braine,
to disfigure our labours as rabe &
halting, inuented of peasauntes,
I may saye it was doone of small
curtesie, before you haue geuen
vs halfe a tast of your matter, to
bloo out vpon our englishe labo-
res so heynous a slander. Then
followeth a weyghty and strong
supplication to the quenes grace,
that if you can by sounde reason
and open prose lay before her eyes
a religion what is pure & vnlea-
uened, that then her grace wolde
not be so stiff and vnmoueable, but
yelde her selfe, acknowledge the
blasing light of the trueth, and be

A sighte of the

contented of you to be guided out
of the wyndinge bywalkes of er
roure. Herein you speake reason,
and therfore I require the lyke of
you, that if I trie this your accu
sacion to cōtaine more wzangling
then good argument, lesse trueth
then stomacke, double malice for
syngle reason, no fryndely confer
ence grounded on religion, but
a plaine taunt cōpounded of slan
derous wordes, hereof when I
haue made a solemne prooffe, that
then I may geue free sentence of
you, that you are too busie a ser
uitour in a forreyn Realme, vnad
uisedly carpyng, where no man
knoweth lesse then you. You step
in with a deadly complaint, exage
gerate with most select and preci
ous wordes, how certaine routes
of

Portugall Pearle.

of men (God knoweth who, and where they be) haue reuolted fro the apostolike truethe, and fetched in a newe sayth, a straunger vnto vs, craking of lybertie, yea suche a one, as is moſte peſtilente, ſwel- ling with the waues of miſchiefes out of all number. Then fall you bppon the authours therof, ouer whom you thunder and lyghten with ſuche thicke flaſhes & tann- ting terrible clappes, as though they were in earthe of all other moſt deteſtable. Where are theſe your monſtrous babes of Religi- on: whiche be they: howe longe haue they continued: or howe might I come to the knowledge of them: where are ſuch wonders to be founde vnder the ſhape of men: what do they, how do they:

A liii

how

A sighte of the

howe did you fyrst knowe them? Certifie vs of the thinges, pointe to the persons, subscribe the time leaue not out one circūstance, that we maye haue some sure grounde to pitche vpon, and so to susteine your encountinge. You hallooe as loude as you can againste religiō, with her capitaines you will fyghte, you speake bitterly vnto both, and are content to shew vs neither of them, what it is, wher it is. This your accusatiō is to be pitied, which if I darre in the teethe with one contrary worde, must nedes commerd it selfe vnto silence. You crye, naye you make an outcrie, and that ful ruthfully, that there is a fourine of religion newly admitted, accursable, detestable, abhominable, whose author

Portugall Pearle.

thours are vnhalloved persons,
cuffians, sorcerers, vndoers of
cominon wealthes, and professed
eneinves of mankind. I on the
ther syde do depose that there is
nothinge lesse, I credite you not,
I demaunde your proofe. Nowe
what saye you: what proue you:
you crye with open mouth, there
is no wyckednes but you haue
termes of it, which (I smell) you
had gathered together, therewith
to deface your imagined Religio,
and to wounde suche persons as
no man knowethe but your selfe.
Nowe surely, to Disquiete with
suche chaunge of fauntes, euen to
the princes face, the most famous
Ile in Christendome, to you vn-
knowne, vpon the false tanglyng
either of our illwillers or your pa-
rasites,

A sighte of the

calities, and not to Determine epe
ther the cryme oz persons, argu
eth in a man small aduiseunte, &
foule mispending of time in bely
inge of other. But to go further:
you terme this our Secte by the
name of a people pleaser, cauilling
that they do not subdue vices, but
set men on fyre with sensualitie,
yea with madnes, and that there
are examples enough of their sor
cerie and treason against princes.
A horrible allegation, yea a dete
stable kinde of men, if there be a
ny suche liuinge. If there be no
such at all, then great is the rash
nes of thaccuser, in an estate whol
sonly settled, to rayse suche vyce
rores. Mary (to speake a trueth)
now that you haue bneouered by
to mee this platte of popsoninge
and

Portugall Pearle.

and conspiracies, looking a lyttle
backe vnto the recordes and hy-
stories of our predecessours, I be-
ginne to call to mynde Henry the
fourth of that name, Emperour,
vnto whom a Moncke of mon-
strous and wicked monckysh cru-
eltie, even in their late godesped
Eucharist ministred poison, wher
vpon he died, and whose counsell
was intermedled hercin, the hy-
stories do tell. By the lyke accu-
sed enterpryse of the like ghostlye
person, was king John of Eng-
lande murthered, as our Crony-
cles do testifie. But to sticke in the
recitall of particulers, especiallve
vnto you, is nedeles, who bozde-
rynge nearer vpon such practises
then I, maye of likelphod, with
moze speede learne out of the Res-
gisters

A sighte of the

gisters of your neere neighbours;
what poysoned draughts haue wal-
ked too and fro, betwene the su-
pernatural demigods and proude
patrones of the Romish church,
and howe or by whom the pyn-
cypall seede of warres haue bene
sowen throughout all Realmes
christened. But I will not procede
in accusatiōs as you doe, nor vrge
you with suspicions, but in moste
humble sort wyll lift vp my han-
des vnto the euertliuing god, sou-
dinge out vnto hym all thanks
possible, that hath vouchesafed
to putte a side the depe mistes of
the former tymes, with the sonn-
lyght of hys gospell rylen vppe e-
mong vs, through thignoraunce
whereof, and former affiaunce in
blinde superstition we wallowed
in

Portugall Pearle.

In the syncke of synne wythout
any remorse, thinkynge all to be
ransomed, what so ever we did
in our lyfe wickedlye, by a leaden
charter of popish pardon, and the
muttringe of prayers whiche we
vnderstoode not. Then came the
authoritpe of the holy scriptures,
thundryng at the doore of our
eares, and sente into our consciences
such shivering and feare, that
nowe we fixe our whole trust and
ankerholde in the free mercye of
God, all humaine inventions re-
fected and set a part, alwaies ha-
vinge an eye to the counsell of the
Prophete, to fashyon & shape our
conuersation vnto holynesse and
righteousnes. Whiche being so, I
meruaile what should be thende
of your tedious discourse vnto the
Quene,

A sighte of the

Queene wherein you wythe all
Princes to prouide and to bee in
continuall watche, least throughe
this newe borne secte (not yet by
you well expressed) they treade a
wy. Doubt you not but that our
Royall Queene is surely enough
planted in al prosperity, & louyng
her people is eftsones loued, fe-
linge not one breath of these sto-
mes which you harp vpon. Other
comon welthes haue taken their
rest, and presentlye I truste are in
quiet. I knowe nothing vnto the
contrary, vnlesse you obiecte the
late broyle in fraunce, whiche
now is appeased, and whence the
firste blaste thereof came it is a
thinge sone toulde. but sithe you
name nothing, let it goe. There
ensueeth in your treatise a bulgare
and

Portugall Pearle.

and olde beaten quarrell of the
straillette of this present lyfe, whi-
che your aduise is to contempne,
& to make a way bp into heauen,
to set the world farre from vs, to
thende we may attaine vnto euer
lasting felicitie. Then fall you in-
to admiratiō, that herein we will
cleaue vnto newe shepheardes,
where as in your mynd, the olde
may suffice. yet are you contente
to suspende your verdicte, & that
inquirance be made of our grene
Pastors newly chopped in, whi-
che will in no wise be couēted newe
fangled, taking vppon them (the
schoolmē's drowly dregges wy-
ped away) to scoure & clense the
Churche, and to trymine it vppe
according to th institutiō of the a-
postles, so to representer vnto all
Christens.

A sighte of the

Christendom the veritie founded
in the gospel of Iesus Christ, this
longe tyme ouermaistered by co-
uetise and ambitio, to blase with
the starry brightnes of holy scrip-
ture gods gloze so darkned with
mannes dreames and fantasies, to
bndoe the yoke of superstition, &
synally to reedifie the sincere wor-
shipp of god after thauncient rule
& discipline of y primitive church.
These mennes profession you so
well lyke, that you loue & scorne
their enterpryse : these be they
whom you ber and tolle at wyll,
one while scoffing, another while
fuming, nowe cpyng, and then
pellyng out. Uery well. Now at
length I see what new secte you
meane, againste whom you haue
so busylpe discharged and let flye
all

Portugall Pearle.

all this eloquence. I haue nowe
espied your aduersaries, who you
must needes haue pruned of, and
cast on the dounghill, as the very
poyson of a common wealth. He
thinckes on the contrary side, that
these preachers of the gospell are
the seruantes of the hyghest god,
sent euen of God him self, to quic-
ken our assedlike slouth in these
slipperry tymes and latter cast of
the world, to spurre our loytring,
to refute our falshode, & to checke
and taunte our wickednes. And
therfore such men ought to be ser-
ched out of the prynce, and had in
estimation througheout the com-
mon wealth. Se what differēce
is betwene your opinion & myne.
Wherfore we must march on, and
consyder what you, (a graunde

Bi

Doctour

A sighte of the

doctour for a pꝛynce forsothe) can
eyther alledge truely, or vntruely
forge against gods reuerende mi-
nisters and seruauntes. And al-
though (as it may be,) this slau-
der procede of some other: yet shal
you beare double blame for rashe
credite, and more rash puttyng of
the same in wyptyng. I wyll not
trauise all the corners of your ac-
cusation, which almost povereth
out nothinge but an vnfruitfull
ringing in peynted wordes. One-
ly I wyll runne ouer your chiefe
pointes, and, if I be able, shake
the berie pillars of this your accu-
sation. fyrst you say there muste
be note taken of the persones, be-
cause they promise franckely, and
tryall made what their habilitie
is, what pith they haue, what is
their

Portugall Pearle.

their vertue and integritie of ly-
uinge. Then you demaund whe-
ther in godly life they be more ab-
solute then Athanasius, Basill,
Ambrose, Hierome, & Augustin
weare. I wis there are many of
them of incomparable learnynge
and moſt godly demeanour, and
I ſee nothyng you brynge, why
they may not be equal with theſe
auncient ſages. But to bring you
out of your odious comparifons,
me thincke you moue an vnreaſo-
nable queſtion in an vnſyt place.
For I auouch that theſe our prea-
chers whollie agree with thoſe
reuerende fathers, treade in the
ſame pathe, and exhibite all one
tenour of Religion. If this be ſo,
then make you a vaine compar-
ſon betweene them that be ſtren-

A sighte of the

Des, if it be otherwise, enfourme
vs wherin they disagree. S. Au-
stine lamenteth that his time was
so drowned with floudes of cere-
monies, that christians were the
in worse case the were the iebwes
before them. Saincte Hierome
wyssheth that the sacred scriptu-
res, whiche were in your church
so locked vp & smothered, should
be learned by harte both of wo-
men and children. S. Basill em-
ployed all possible leysure vppon
that good worke of learning and
also teachinge the gospel. And if
the pampered Monckes of our
tyne had lyued in saint Basiles
order, they had not ben once tou-
ched. Athanasius his creede stan-
deth in ful estimation, & betwene
hym and our men no squarynge.

Portugall Pearle.

But I thincke I maye be boulde
to kepe these our auncients in re-
uerence, butyll you brynge contra-
ry euidence. Of those auncient fa-
thers of the churche, seinge your
selfe able to brynge nothinge but
their naked names, remembryng
your self, you passe ouer vnto the
men of our age, and leaping firste
vpon Luther, you teare the dead
man in pteces, firste calling hym
blindehassard, then a people plea-
ser, & last (for your pleasure) starck
staring madde. This man of god
whom you so falselie charge with
frenseie, in open auditozie and in
presence of Charles thempour,
exhibited a sober & discrete soome
of his faithe. This franticke fel-
lowe in spite of all the wyseste of
your Churche, stode all salfe and

A sighte of the

haile the space of. xxx. yeere, they
notwithstanding all raginge and
tauing for his deathe. Erasmus
giueth this lunatike man no base
record of innocencie in these wor-
des: Luthers doctrine many doe
defame, his life al men extol with
one consent. You say moreover he
was popular. How expound ye
that? If you call hym popular
that careth & careth for the peo-
ples health, then no man is more.
If you meane a prycker of rashe
lightnes amonge the communal-
tie, reade his booke wherein he
controuleth and taunteth the vp-
rores in Germanie, & leaue your
flaundering. And that men may
not thincke you haue played this
naughtie parte onely in Luther,
you recite other as though, after
you

Portugall Pearle.

you haue spoken the worde, they
were straighte way transformed
out of pereles godly mē into most
vyle vylaines. Among other I
wil name you two principall pro-
fessours of the gospel, Martine
Bucer, and Peter Martyr, which
of goddes good gyfte, arryued in
this Ilande: Let all our cankered
eneimies lave together their hea-
des. Let se what one thing euen
malice it selfe can note in these re-
uerend graues amisse. O golden
couple of greghadded fathers of
most happpe memorie, of whose
learninge right good witnes we
haue, euen the bookes by them
compiled. whose pure conuersa-
tion so many commend, as euer
happened into their company.

Wherfore (if you be wise) temper

B iiii

your

A sighte of the

your tongue, and stay your stile,
and take heede of inconuenience.
Deeme not them so largely to be
presumptuous persons, vnadui-
sed, and lofty, sithe there is a num-
ber of theim well knowne, then
whom nothing can be found, more
milde, sober, and aduised. Two
I haue named, the like testimony
mighte I geue of whole hundre-
thes. But the sobre conuersation
of two persons, bruted farre and
nere, maye plentifullye refell one
particular mans rash and shame-
les cauillation. Then againe you
make transition vnto our mens
doctrine, mispkinge therein that
they vrge nothing but scripture,
they call to counsaile nothing but
the holy ghost, reiectyng and a-
bandoning all humaine authory-
tie.

Portugall Pearle.

tie. who if they dyd as you saye,
they shoulde therin treade in the
very steps of our saviour Chyste,
thapostels, and olde fathers that
were in the infancy of the church.
But it is farre otherwise. They
do sorte and chuse out the asserti-
ons of al approued interpretours
of all ages, as declare their boo-
kes, whiche are able vnto all the
worlde to detecte this your false-
hood. You scoffe graciously, and
(in your owne fantasie) prosecute an
inuincible reason against such per-
fectnes of liuing, as our men take
vpon them selues, which you say
by their abhominatiō is hourly
reproued. Untrue it is that they
presume any iote beyonde manns
strengthe, and thother is an olde
slandereous cast, to defame men,

B b

not

A sighte of the

not opening any one spot of theyr
uncleannes. Name it if you can,
what so euer it be, worthy this
your stormie and behemēt replie.
If you can not, leaue for shame, so
pestilently to tattle against the re-
putation of moſte graue persons.
You require to haue it ſpeciſyed,
in what one pointe our men haue
reſourmed theſtate of the church.
I neede not tell you, you name
enough your ſelfe, ſauing that we
differ in meaning. You laye vnto
our charge that Nunnes & Mon-
kes cloyſtered to attende the ſer-
uice of God, & to continue in cha-
ſtitie, are now let out and fully li-
cenced to all wyll: that their pa-
laices are openly cried to ſale, and
howe lawes are come forth, that
vnto luſte there be no let in Reli-
gion.

Portugall Pearle:

gion. O horrible impudencie in
lpenge, and wyll laboies beyonde
measure. We graunte, and that
freelie, that vpon aduertisement
of our pastors, we let fall vnto the
ground those Denues of stincking
poyson, wherin were pestered bp
young wenches and syllic boyes,
to suche ruine of vertue in theim,
as for shame I can not discouer.
What was there in those shame
full shoppes of synne, but onely a
pharisaicall length of seruyce in a
straunge tongue: as for other their
misteries they most liuely resem
bled vnto vs the Droncken hollic
daies of Bacchus. Wherevppon
God (no doubt) stirred vppe the
minde of our countrymen, that
these insynite routes & swarues
shrowdyng in secrete corners of
abhomina

A sighte of the

abomination should be rowled;
by their exhortations, from slepe
to worcke, from vice to vertue, &
from their horryble practyses of
fornication vnto lawfull wedlock.
Not that we enioin any cōstraint
of maryage, but plucking our con
science out of the yoke of mannes
traditions, we restore the lyber
tie of y^e gospel, wherin the autho
ritie of Iesus christ hath planted
vs, by the warrant of his worde.
Of their howses there were be
stowed to good and godlye vse of
scholes, vniuersities & hospitals.
With the reste lawfull order was
taken, lest the swynische genera
tion shoulde once agayne tumble
in their durtie dunghilles. This
was a worthy & singular blessing
of god, wherby there is more ab
bridged

Portugall Pearle.

bridged of the hellishe tyranny of
Sathan, then by al your canons,
layinge them all together. You
weepe ouer the pluckinge downe
of ymagerie and tableworke, whi
che monuimentes once displaced,
you affirme that ther is nothing
lefte to enflame our spirites vnto
the contemplacion of heauenlye
thinges. We on thother syde re
membryng the grosse ignoraunce
euen of late tymes, sorely mistrust
dotage in idolatrie, agaynste the
whiche there are playne textes,
yea the gospel geueth vs a watch
worde concerning ymages. Whic
che were it not to be passed vpo,
yet among Christians ought the
written worde of our lord Iesus
Christ, to beare great sway, whic
che pronounceth that God is a
spirite,

A sighte of the

spirite, and that they stand in the
right way of praier that worship
in spirite and trwethe, and suche
beadmen the Lord loueth. This
is the moſte wholesome waye of
praying, if we conſider eyther the
originall or ende of it, which needeth
not thunderſettinge of theſe
outwarde ceremonial thinges, ſo
to cline vppeto the throne of
God the father. Nay while our
outward Adam is ſo much occu-
pied, about theſe ſuperficial ſtuffe,
the inward mā waxeth keiecold,
drincketh in the venemous ioice
of a baſterdie Religion, forgoeth
the ſounde fruite of heauenly me-
ditation. Let vs bind vp al with
examples: The former auncient
churche of apoſtles and martirs
had none of theſe your coſtly iew-
elles,

Portugall Pearle.

elles, & yet was there most wof
zeale burnynge in their breastes.
In baser times of religiō, by fote
and foote in stepped peintrie, and
so died in the former loue of gods
seruice & was so kendled in mens
hartes. At last rushed in the schole-
mens diuinitie by whole cartloa-
des, a birde of an other nest, ouer-
lie mishapen with superstition: a-
non all places were stuffed with
peinted stockes and idolls, which
being euery where risely worship-
ped, the true & spirituall honour
of God was troden vnder foote.
Nowe poyze out your Philoso-
phie concerning the weakenes of
oure capacitie, extoll youre holy
blockes vntil you sweate withal,
yet is this deeply grounded in the
scriptures, that the vndoubted
knowledge

A sighte of the

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right way of praier that worship
in spirite and trwethe, and suche
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Portugall Pearle.

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blockes vntil you sweate withal,
yet is this deeply grofided in the
scriptures, that the vndoubted
knowledge

A sighte of the

ledge of god is in his worde, and
sincere worshypinge in spyrte.
As for your pyctures, where the
spyrte is present they neede not,
where that wanteth they auayle
not. It were a tedious matter
for you to make of every thyng a
seuerall discourse, and therefore
with one breath you say that all
holly seruice, ceremonies, and sa-
cramentes are by vs cleane sacked
and destroyed. What is it that I
heare? Is there lying any such
broode of diuynes, that spoyleth
and destroyeth all holly seruice, all
ceremonies, all sacramentes? Eie-
ther it is so, or els muste this bee,
as it is in deed, a shamefull excesse
in lying. For forreine Churches
I can gage nothinge, but I haue
a good opinion of them: Of our
orders

Portugall Pearle.

Orders in diuine affaires I wyl
make you a brieue accōpt, not suf-
fering you eyther to be ignoraunt
your selfe, or to be wylche other.
First (bycause fayth commeth by
hearing) we send into al coastes of
the Realme Preachers to edifye
the people in their duties toward
God, and to instructe them in the
true worshipping of y same. The
haue we an order of comunō pray-
er collected out of Scriptures, by
Parliament (for so we terme the
consent of the thre estates of our
Realme) authorised, fro the whi-
che we suffer no man to wander,
forseing (wylth all diligence) two
pointes, fyrst the holy ghost to be
obeyed, warning that whosoener
open his mouth in the congrega-
tion, speake the worde of God, se-
condly

A sighte of the

condly that in al things be found
an unitie wythout dyscorde. The
sacramentes we cause to be mini-
stred very precisely after the pre-
script of holy writ, and the lively
paterne of the former Church,
wherin the Lorde Iesus Christe
first in his own person instituted
them with his Apostles. And all
these are propounded in þe vulgare
tongue, for that it is a brutish folly
and plainly excepted in the testa-
ment, in the presence of God to
clatter out that wee vnderstande
not our selues. The geuing of or-
ders, hallowing of wedlock, chur-
ching of childwiues, visitynge of
the feble, and burying of the dead
corpes, we execute with solempne
and publike rites according to þe
veritye in the Gospell, wherby we
spyce

Portugall Pearle.

Spice with ceremonies so far forth
as al things may procede in order
and decently within oure Churches,
as we are certainly aduertised
out of the gospel. Of y^e times,
places, dayes & other circumstances,
we haue made no alteration,
neither in the whole body of religion
innouated anye thing, but y^e
eyther abhorred from all reason,
or was stayned wth open impietie.
Thus haue I rypped vp vnto
you the rites and manners of our
Church, wherby you see is cleane
strypped neyther of holy seruice,
sacraments nor traditions, but of
eche sort hath reserued so muche,
that who so chargeth vs to bee
boyde of all, wantinge in dede no
parcell requisite vnto the peculier
auauncement of Gods honor, shal

C. ii.

offer

A sighte of the

What offer vs vntreasonable injury?
You saye we haue mysted of the
yoke of the imperial Bishop, and
you saye well. It was to heauy
and broosyng, for either vs or our
fathers before vs, any longer to sus-
teine. Neither acknowledge we
any one high superintendent, but
only our lord Iesus Christ, which
honor the scriptures assigne vnto
hym alone. And herein do we not
part Christs coate (as you gesse)
but wee touse and hale the Po-
pes gaberdine; neyther vnlocke
we the doore vnto sedicion, but
stoppe the hyghe waye, wherein
vpon his la welle bulles of leade
we rode stepe downe into perdicti-
on. You rake together many vni-
ties, and therof packe vp an argu-
ment, that in any wise there must
be

Portugall Pearle.

be in the Church one spiritual so-
ueraigne or hyghe regent. What
nedes that: sith even in the soun-
dest age of the Church there was
one God, one fayth, and yet not-
withstanding had Peter one pro-
uince, Paul another, and James
another, and diuers other had se-
uerall charge, whereas the seue-
ring of the persōs was no breach
to the vnity in fayth. In sequele
of time, diuerse prelates of Rome
were holy Martirs, put to death
by heathen Princes, vsurping no
other crowne but the crowne of
martirdome. As for this extraor-
dinary popish regaltie, they knew
it not, and S. Gregorpe by name
doth defie it. Wherfore if the most
flourishing tyme of the Church
were boyde of thys your Monar-

A sighte of the

thy, we also may we cleane it out,
that we ought so to do, not onely
for the streight charge of y^e scrip-
ture, but also the suggestion of all
good reason. We cannot abide to
haue the head so far distant from
the body, especially hauinge thys
souereigne power (for the which
you labor so harde) here at home
in England, that no nede it is to
seke any abrode. We haue the full
authorit^y of a regall power, con-
teyning the whole vertue of king-
lye iurisdiction ouer the whole
Realm. But thys, this is it that
you cry away withall, thys hath
set you in such a glowinge, that
vnto Princes you impute sacrile-
ge, because they extend their au-
thorit^y ouer the Ecclesiasticall
lawes, & dare auenture to touche
thyngs

Portugall Pearle.

things consecrate. What I praye
you, M. Hieronimus, come out of
thys traunce, lie vpon this impa-
cience, in a professed wyle man, let
in a littell breath, & chere vp your
spirtes, you shall se al things in a
cleare case. The Quenes maiesty
reygneth ouer all her subiectes of
Englande. And reason it is. So
haue the Frenchmen theyr French
king, and the Scottes their scot-
tish soueraigne. Yea, but she pres-
seth in vnto church matters. Not
a whytte. Al politike affayres, ar
gouerned by ciuill magistrates, &
spiritual matters by bishops. In
spirituall exploitte if any publike
order be to be taken, the diuines
determine the same, whose deter-
mination is by the Quenes Ma-
iesty authorisid. Now what mis-

C.iiii.

lyke

A sighte of the

thy, we also may wel leaue it out,
may we ought so to do, not onely
for the streight charge of y^e scrip-
ture, but also the suggestion of all
good reason. We cannot abide to
haue the head so far distant from
the body, especially hauinge thyg^s
souereigne power (for the which
you labor so harde) here at home
in England, that no nede it is to
seke any abrode. We haue the full
authorit^y of a regall power, con-
teyning the whole vertue of king-
lye iurisdiction ouer the whole
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you cry away withall, thyg^s hath
set you in such a glowinge, that
vnto Princes you impute sacrile-
ge, bicause they extend their au-
thorit^y ouer the Ecclesiasticall
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Portugall Pearle.

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repgneth ouer all her subiectes of
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haue the Frenchmen theyr French
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tish souereigne. Yea, but she pres-
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determine the same, whose deter-
mination is by the Quenes Ma-
iesty authorised. Now what mis-

C.iiii.

lyke

A sighte of the

like you vnder these ordinaunces
did the kinges of Israel (in those
daies) gouern the proper and pe-
culier people of GOD. Then ensue-
ed the gospel, which also making
in powers a distinction, fyrst hop-
seth by the Regal estate, and sub-
dueth therunto al other degrees,
by the mouth of Peter & Paule,
whose names and titles by false
vsurpaciō you deriue vnto the sta-
blishing of your Romishe Seig-
nory. As for you, you bidde battel
not only in behalf of the Romishe
Scepter, but also for the holy ho-
ly Decretalles, whose abolishinge
you think hath bene the vtter de-
cay of godly feare within mennes
heartes. Certes I alwayes dee-
med that the feare of GOD had
sprong by y^e vertue of holy scrip-
tures,

Portugall Pearle.

tures, and not by the Romish decrees, by whose Canons I heare say whole routes haue bene enriched, but a sclēder sort trayned to dread God rightlīe. Wel, to yelde you so muche, that diuers of your Canons teache reasonable good and wholesome moral doctrine (as I confesse they do) what baūtage you thereby: we adimit bothe decrees and decretals in our Ecclesiastical consistories and courtes, and of neither sorte dīsanull anye point saving thauthor, and hym reiect we not as bishop of Roine, but as King of Bishops, and supreme hed of our church. We yeld vnto no supreme hed within England, but vnto the Quenes highnes, and out of forrein monumētēs, we borrow whatsoeuer may serue.

A sighte of the

serue for the enhauncing of godli-
nes and vertue, yea where soever
it be. Not knowing thys our cu-
stome, you bewayle the ruine and
Decay of the Decrees, which (so far
forth as they varie not fro Gods
worde) stand with vs in full ver-
tue and force. You vpbrayde oure
preachers as the very fountaines
of vnbrydeled and wanton liber-
tye, and father vpon them such a
dissolute and wilfull kind of talk,
as the like neuer was in Epicurus
or Diagoras. Whom being thus
disguised in new colozs of your in-
vention, you lout & flout al at plea-
sure. Cal to minde, I besech you,
how your good master Cicero (he
h lent you al your eloquence) saith
it is il dealing of lesstes with god,
whether it bee in spozte or good
sooth.

Portagall Pearle:

sooth. If verpe nature did teache
the gentilles thys, then had you
nede beinge a Christian, to looke
with both eyes, what it is like a
sycophant with scoffinge to try-
umph agaynst Chyst. But to the
purpose, we are contente (worth
Saint Paule) to build vpon that
liberty wherin Chyst hath plan-
ted vs. And this libertye of the
spirite we qualifye in suche sorte,
that we make exception agaynst
the libertye of the fleshe, as S.
Paule againe teacheth. We be-
leue in y^e gospell, that euerlasting
death is farre from them whych
are grafted in Chyste Iesus (ad-
dinge also that foloweth in the
same treatise) whose walkinge is
not after the fleshe, but after the
spirite. I do not roue out of the
very

A sighte of the

very letter, to take away al suspition of treachery or iuglinge. **S.** Paul after long & serious disputations, concludeth **¶** we are iustified by faith, without the workes of **¶** law. Let vs subscribe herevnto, and in no wyse let vs derogate from the gospel one jot: maye this is to be learned out of the same lease, by a lyuely and charytable fayth. These two thus linked together if we doe holde and maintaine, (as no doubt we do) you ought not to diuorſe them, & reply vppon a maisterles error, which hath no Patrone except it be your selfe. It is no gentlemans practise (that I may vse the termes of the Ciuill lawe) to catche thone ende of a statute, and there by to iudge the whole matter.

¶ Hangle

Portugall Pearle.

Mangle not our doctrine thus,
but repete it as it is. Which done,
there shall ye see good worckes
standing in their due reputation,
& store of graue exhortacions vnto
penitence, and laste of all proue
that (for lacke of an aduersarye)
you haue made a berpe wyle con-
flicte wylth your owne shadowe.
Forthe ye goe in your lycencious
stile, horrible crying out, that
through this dulnes, and madnes
of our men, all mannes reason is
clogged and tied vp, free wil hath
no scope nor liberty, and all man-
kinde made so bare and so blynd,
that there is lyttle dyfference be-
tweene a man and a stone, that
they make god thauthour of sinne,
and bring al thinges to confusion
and distemperance. Finally that
it ar,

A sighte of the

It argueth iniustice in god, to take
vengeaunce of the whom he hym
selfe hath Depraued. **Suerelie** I
Doe not commonly yelde to any
pange: But this once I must ne-
des be bolde with you. You haue
vttred not onely a dissardye and
vnskilful cauitation, but blasphe-
mous wittball, and suche one, as
the very stones wherof you talk,
if they coulde speake, woulde not
cast out agaynst our preachers:
Dippe your witt and vnderstan-
dinge in a little scripture, and re-
claim your error. God the father
chose vs in Christ before the founda-
tions of the worlde were laid;
that we might be hollier & blamer-
les in his sight. you heare recy-
ted out of the gospel this diuine
election, which you in wordes so
greuoulsly

Portugall Pearle.

greuously Detest, and you heare
the time also. Neither is that a
ny necessary fruite of thelectiō, to
breake downe the pale vnto all
lustes and abhominatiō (as you
scotte most vnreuerently) but to
make vs appeare hollye and irre-
prehensible before the face of god
by charitie, as is worde by worde
expresed in the gospell. God it is
that worketh in vs bothe y good
will and the worke of good wyll.
In fewe wordes hath S. Paule
clogged and captivated all our
strength and power. How now
is there no difference betwene vs
and stones or stockes. O headde
made of a blocke that so woulde
gather. S. Paule againe calleth
vs ioynctworkers with Chyrste,
and commaundeth vs to labour
about

A sighte of the

about our owne soles health in
feare and tremblinge. Howe can
that bee (wyl you saye) sithe we
leauie all in gods handes: Learne
howe in. iiii. wordes. I can do all
things in Christ which doth for-
tifie me. And S. Austine in other
wordes compriseth the selfe same
sentence very eloquentely. God
crowneth in vs his own workes.
Nowe sir. Mark ye well the hol-
ly and twisse holly purpose of god,
surely fenced with the bulwarkes
and rampiers of the Scripture.
And can ye yet conceiue how we
make the prouidence of God not
the mother of synn, but the nurce
of all obedience? Let vs haue re-
course vnto the very fountaynes,
whiche not withstandinge that
they flowe in streames as sweete
as

Portugall Pearle.

as honny, yet are your hart stringes so intoricate, that you haue sucked therout the blacke popson of adders and bypers. And that I may haue ineuitable processe against you, I will recite the very worde of the gospel. The children being yet vnborn, when they had done neyther good nor euill, that the purpose of god by electy- on might stande, not by reason of their workes but by grace of the caller, it was saide, the elder shal serue the younger, as it is writtē. Iacob haue I loued, Esau haue I hated. What sayes your wys- dome vnto this? Beholde once againe the purpose of god, whiche is by election: note the tyme, that is, the children being yet vnborn. What shal we say in this case? Is
D there

A sighte of the

about our owne soles health in
feare and tremblinge. How we can
that bee (wyl you saye) sithe we
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ly and twise holly purpose of god,
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D there

A sighte of the

there any vnrightuousenes with
god: that doth S. Paule desyre,
Hieronimus Dffortius will abyde
by it. God by his owne mouthe
saide vnto Moyses: I wyll haue
pitie vpon whosoever I take py-
tie, and wyll haue compassion v-
pon whom so euer I take compas-
sion. Wherunto S. Paule addeth
that it is neyther in mannes will
nor cunning, but in the free mercy
of God. and this doth he stablisch
with the example of Pharao, and
maketh finall euidence, that god
where he wyll taketh pitie, and
whom he wyll he maketh harde-
hearted. What saye we hereunto-
forsothe we let downe the saile of
our owne iudgement, and bowe
vnto the eternall prouidence of god
lying so open in the scripture, and
taking

Portugall Pearle.

taking S. Paules counsell by the way, remember that we are creatures. Neyther doe we chop logique with our creator, but walke in our vocation, betake our selues vnto our bounden duetie, Day by Daye craue with submission the grace of the hollie ghost, permytt the residue vnto hys botomles mercie of god, & in his misteries wade no further, then we haue placket. What saies Hieronimus Osorius? Suerly (saith he) if humaine reason be so clasped vp, al free deliberation forspoken, and our wil hath from euerlasting bene gods prysoner, it must needes followe that the whole mā is cleane stricken of all iudgemente, yea of hys senses, that he is no better then a stone, yea god is made the author

A sighte of the

of synn. and that against all good
reason it is, that we shuld be pu-
nyshed for that synne which wyl-
lingly we neuer comitted. Do I
belie one sillable of your wordes,
do I misalleage one heare: do ye
recognise the wordes of your owne
lippes, other starke false ovelles
blasphemous: you are he, that
proude pecocke, checkemate with
god, whose sullen stomacke saint
Paule bitterly taunteth and bea-
teth down, you being but an ear,
then vessell lately purtraited out
of moulde and claye, wyl knowe
of the potter to what vse he hath
tempered you. Downe, I saye
Downe with this presumption (if
ye wil be wiser then erst ye were)
lesse of this arrogancie, remem-
ber ye are the handye worcke of
your

Portugall Pearle.

your GOD, as we are all, leaue
at home your owne awarde, and
cast down before the footestole of
god your selfe & all that is yours
in poozenes of spirite. Or if you
haue purchased at gods hande a
ny priuate seale, or extraoꝝdinarie
facultie, which ye can by no mea-
nes geue ouer, kepe it to your self
to haue & to holde, suffer vs with
quietnes whynning wretches and
pulyng soules swathed in sinnes,
vnburdened of all humayne aspy-
raunce, or hope of dyabollic deser-
uinges, wholie to cling vnto the
immortall prouidence and free of-
freed merite of our good god. At
length after a volume of raylynge
& vncharitable checkes, you buyt
vp a kynde of conclusion, makynge
a collection of those thinges, whiche

A sighte of the

che our men haue toppled down;
the remembraunce whereof ma-
keth you to yerne, Demaunding
what is set vpp in their place.
Both whiche thinges I haue al-
readie vnwrappd vnto you, but
I will not sticke for a worde, In
steed of leysie lortringe of miscre-
ant hippocrytes vnder the mistie
cloke of superstition, is substitute
the dutiful labouryng in christian
profession: for raunging lecherie;
the honourable state of wedlocke:
for the dreaming driftes of mans
braine; the written wil of god the
father, and our Saviour Iesus
christ; and therein compassed trea-
sures of christian perfection. Here
I woulde you had dated your res-
prochfull and louely letter. For
although you are neuer weried in
dartyng

Portugall Pearle.

Darting out whole quiuers full of
Beueles slaundering and hedlesse
hatred, yet prketh it me to recyte
them. To what ende or purpose
is it, thus without prooffe, pythe,
or likelyhode to iterate in the ear-
res of the Queenes highnes, nay
in the face of all Christendome to
auouche so importune and so hed-
les errours. But I perceyue you
are inspired with that poynte of
raging Rhetorique wherof Tullie
maketh mention, that is, after
one shamelesse wyfte to be cleane
wifte of all shame. Wherefore see-
yng you so myldelye mynded, I
wil hereafter tread in your owne
steps, and as I haue alreadye set
my foote agaynst your mystrepor-
tes, so will I fight agaynst theyn
vnto the ende. You geue fierse as-

D iiii faulte.

A sighte of the

fault with freshe wordes, but all
your puissaunce leaneth vnto olde
& stale vices, such as be common
vnto all sortes of men. you chyd
their pryde, you bid auant with
their impudencie, you finde them
giltie of robberies, poysonynges,
high treason, you bring vpon the
so long rowles of enditement as
neuer did Cicero vpon Verres, &
in the end you frame a reason, that
the good vertue of their doctrine
sheweth it selfe vnto all mennes
eyes in their execrable conuersa-
tion. For (say you) of wholsome
doctrine buddeth out amendmēt
of manners, whiche rule because
now it faileth, this fruitles & dry
diuinitie of right shoulde be roo-
ted out. False is this your pre-
sumption of their loose liuynges,
whiche

Portugall Pearle:

whiche if it were true, yet should
it neuer be gathered of your pre-
misses. There hath euer ben dar-
nel mingled with the wheate, ne-
uer was there seede sown but it
hath had diuerse successe, some
choked vpp with thornes, some
parched with the heate of y^e son.
The Prophetes were gaine saide
by false prophetes. Our sauour
Jesus Christ founde a cruel Cay-
phas. the apostles were neuer free
fro the tyranny of Nero, no more
were the Martyrs of latter yeres
saf from deuillish Decians. But
these proofes are too auncyente.
Com home I pray you vnto your
owne church. In your owne chur-
che is there not trippinge comon-
ly? Nay is there not frailtie open-
lie & yes, (saye you,) then, say I,
D b repeate

A sighte of the

repeate your obone reasons, whi
ch are either as weake as water,
ozels pretudiciall vnto your selfe,
and your pretended church. This
thus agreed on, if you aske where
is the perfection of Angelles, if
you exact innocencie as white as
snowe, in vaine seeke you in this
bale of myserie, the spirite with
out fleshe. But if you wyll stand
to the cōparison of the lyuinge of
our men and yours, oz way their
learning and knowledg in equall
ballances, wee are at your becke,
go too, compare thein from the
toppe vnto the toe. And for a brea
thing while charme your tastings
tongue, so like a wanton laushe
inge braineles braboles, dumme &
mum in graue argument, nothing
tastinge of Scriptures, not ones
smel

Portugall Pearle.

smellyng of Doctours, onely run-
ninge in mayne streames of reaso-
nable good wordes, but of senten-
tious pithines welnigh destitute.
Of the same stampe is that coun-
terpoit of yours, which you haue
so curiously framed. On the one
side wherof you reckon vppe in a
rancke thapostles, whose renow-
med vertue and doctrine (as rea-
son is) you haue garnished with
pretie pearles of wordes and sen-
tences. On the other syde haue
you placed our spiritualtie, whose
outragious naughtines you curse
as lowe as hell pitt. Which peir-
ted pageauntes of your eloquence
(had you ben as wyse as you are
taken) you shoulde haue hurded
vpp vntill some other seasonable
weather, for at this presente you
haue

A sighte of the

haue lost a fayre long tale. As for
vs althoughe we maye without
pricke of conscience affirme that
the doctrine of our churche com-
meth lineally from the apostles,
and also the scryptures beare re-
corde that thapostles them selues
sometimes stumbled, and shewed
thein selues to be but men, yet
graunte we that in eche respecte
they farre ouerwent the common
frailtie of mannes nature. They
were scholemasters picked out by
gods owne wysedome, they had
our sautour Chzst amonge them
euen in their dayly conuersation,
they were first possessed of the ho-
ly ghoſte, and therefore are thei-
names vnto vs as names of dig-
nitie and reputation. Come vnto
latter tymes, one degree lower.

Let

Portugall Pearle.

Let your church shewe her face,
and there let truthe trye whether
of bothe is neerer cosyn vnto the
apostles church, be it for integritie
of lyfe or doctrine. This bar-
gaine made, we wyl forthwith,
sewe our processe to you, & ther-
in geue you a large licē to make
the rewees of your comparisons (if
ye will) one hundred fold. But
I auaille not, I find you nothing
reasonable, you die if you be bar-
red bytynge and backbitynge, out-
ragiously stretching your wynde-
pipe against our gospellynge, and
therein settinge abroche all your
sower eloquence. Storme vntill
you stare, crie out while your iaw-
es wyl holde, yet shal you not by
importunitie proue any other sede
sown by our preachers, saue ones
ly the

A sighte of the

ly the liuely auncient and sincere
gospell. In the whiche poynt ex-
cept your Romaine See bethinke
it selfe, by calamitie and fatall de-
solation it shall once learne, at the
time when we shal all appeare at
the dreadful assise of gods iudge-
ment, & in our owne person geue
an heauie accompte of our fayth,
not out of Decrees or Decretalles,
whiche be your owne sweete Dar-
lings, neyther oute of Julius or
Bonifacius his popishe pedlerye,
(whose autoritie so pleaseth you)
but euen oute of this golden gos-
pell, whiche you so sauocely deride,
whiche you so longe whyle pestes-
red in your darke dungeons, whi-
che is by gods good inspiration,
& the chiuallrie of our souldiours
restored againe vnto all Chrysten
realmes.

Portugall Pearle.

Realmes. At that dolefull daye
what wil betide you, which haue
set your teeth so deepe in vs, whis
che haue laide violent holde vpon
the Prophet Ieremie, & by force
of armes, after much strugglyng
and kicking, brought him to geue
evidence against our men. Let vs
here that man of god whom you
haue cyted, and vpon his prophesie
examine the truethe: beware,
saith he, how you geue eare vnto
Prophetes preaching pleasaunte
thinges and beguiling you, vtter
ring the fansie of their owne hart,
and not brynginge their message
from goddes mouth, for so they
speake which dyshonour me, peace
shalbe with you, and vnto those
which walke after their owne har
tes lusts, they haue said, no harm
shall

A sighte of the

Shall befall you. Here you triumph
like a conquerour, here you crye
we are taken halfe oute halfe in.
And I crye againe as loude that
herein your visardes are pulled of
your faces, and how it may so be,
I will discerie it to all the worlde.
In your temples reignethe this
reastie peace, in your synagoges,
and in none elles, encainpeth and
kepeth sleeping holliday this de-
uelishe drowsynge, wherein you
haue so hushed and rocked by all
other, and then layde your selues
downe by them, that neyther you
see the poynt of the sword leueled
at your owne harte, neyther crye
vnto other to eschewe the deadly
stroke. The office of publike prea-
ching, so straightly requyred in
the gossell, you haue wholly be-
queathed

Portugall Pearle.

queathed to certaine silly & fruit-
les fryers, who on prescript dates
Declaine within their compasse,
further forth they speake not one
word. In their exhortatiōs they
use suche a lengthe, with so small
suite and chaūge, that they much
sooner seale vp their eyes whiche
be wakinge, then styrre them vp
that are on sleepe. O how quyet
they be at their seruice and sacra-
mentes. Firste the people muste
stand without the rayles of their
roodelostes, then say priest whip-
peth vppes all in a tongue that no
man vnderstandeth. Howe shall
the people knowe to addresse the
selues to battaile, when no man
knoweth the sound of the trump.
These are the wordes of S. Paul.
Look vnto the masse, that natu-
rall

A sighte of the

call a sweete marrowe of all your
holines. No man hath any part
in that playe but the priest, as for
the poore people they may see for
their loue. The Scripture doth
not there ouercharge any manne
with hearynge, but hussheth on
leepe althit exhortattons. Ones
in a yeare is the lordes supper ce-
lebrated, wel censed with ceremo-
nies, God knoweth with what
troubled conscience. And there lac-
keth one chiefe point which chris-
tes institution requirerh, namely
that his death shoulde be had in
remembraunce vntill his coming.
Whať misadventure of some soeuer
haue poysoned your folkes, you
apply no open soulaire pinate
satisfaction is made by whisper-
inge to the priestes eare, and if it
be moze

Portugall Pearle.

be more then a veniall trespasse,
the popes leadē bul must be way
ed downe with siluer. Of ceremo
nies there are so many, so sutable,
so pompouse shewes, that to the
outwarde manne there can be no
suche paradise, but for the sowles
slender edefyinge, nay nothinge
but staruinge cheate. Thus are
your hollye orders displayed and
layed open. Nowe may it please
you to heare ours. Fyyste haue we
according to the very veine of the
gospell dayly preachinges, whose
authority eyther with the threa
tes and menacynges of the lawe
breaketh our stubburne synnefull
harts, or for the precious treasure
of gods promyses, doth allure vs
vnto vertue. Which if any lewde
personnes more rechles then the

A sighte of the

rest, do cōfesse or set light by, the
doth the Magistrate by cōstraint
drive vnto diuine seruice, there to
attend, not vnto mannes glosses,
but vnto the certein voyce of god
the father & our Saviour Christ,
one whyle terrefying vs and put-
ting in feare the vyle leprousye of
our synfull fleshe, another whyle
spreading vpen vnto vs the wide
gates of mercy. Here vnto are ad-
ded so many Psalmes & Himnes,
and such variety of readings out
of both Testamentes, that who-
soever among so heavenly peales
of solace & comfort, cannot conuey
awaye one lyne for his owne lear-
ning, is to be thought of all other
most vnhappy. The followeth the
last supper of our lord, of most woo-
thy & vnspeakeable reuerence, fro
no

Portugall Pearle.

no festiuall daye excluded. There
doth the minister wth an audy-
ble voice cal forth al such as haue
deuoutlye prepared theym selues
vnto so heauenly a Table. forth
come the therunto minded, hum-
blinge them selues on their knees
seuerally, in the face of the congre-
gation, and at a moiment by pub-
licke confession renounce all vn-
godlie wayes, & in vnitie of praier
betake theim selues vnto goddes
mercy. The minister pronounceth
vnto them certeine principall and
chosen sentences of scrypture, ey-
ther shootinge at them the thun-
derboltes of goddes vengeaunce
for their polluted wayes, or ope-
ning the flowinge fountaynes of
goddes clemencie, that the com-
municantes of that heauenlye ta-
ble may

A sighte of the

ble maye oftentimes quake and tremble, and at the laste refreshed againe with hope of pardon, receyue a sweete comforte. If there be any whose Defamed lyfe maye shewe a perillous example of partialitye, or whose wickednes may no longer be borne, those doe we excommunicate, that shame and Destitution maye reclayne theyn vnto their duetye. Here haue I good occasion to frame a counterpoint, as you did before. which if I wold do, I could haue as good store of wordes to polishe and adourne the same. Lastlye I wolde moue a question whether of both Diuine seruices more pricketh and galleth all wickednesse. Where is that husshinge at open impietye, & the prophet speaketh of, where
is

Portugall Pearle.

is that depe silence & mumming:
and on thother side what galling
is to be seene of polluted consciences:
with what nippinge wordes
are they wounded vnto the hart:
what percing sentences are there
to stirre vp their slowe blouddes:
But I wylle leave all vndone, I
haue profered a tast of the matter,
let him be iudge that wylle. This
(to conclude) I wylle be bolde to
say, that in one assemble at the ho
ly Communion, there are deeper
syghes & sobbes, then in sixe hun
dred of your riotous Massinges.
Wherefore it was labor more then
neded, out of the Prophet once a
gaine to inculcate, that no earth
ly man hath bene of gods counsel,
that no man hath seene or harde
hyin open his mouth. But thys

A sighte of the

pyrde is a birde of your owne bo-
some, as I declared before. you it
is þ laboureth to be one of god-
des pryue counsellours. Als for
this controuersie, whether tel-
leth his tale out of goddes booke,
you or we, the lykelyhood surely
endlineth to vs warde, which be
cōtinuallly serching and touning
the scriptures. Your champions
wauctinge with the wyndes bp-
pon the wyde seas of glosses and
interpretacions, and totterynge
as it were in a slippy grounde,
walk in the wide deserts in great
perill of loosing their way. Well
ones againe you make bold with
Jeremy, not permitting the reue-
rende prophet to rest. first you al-
leage these words of his: If they
had walked in my wayes or had
Declared

Portugall Pearle.

Declared my will vnto my people,
surely they had reuoked them fro
they euill waies, and from their
wicked ymaginatiōs. Very wel.
Let vs begin with Jeremy, who
was a famous Prophete, and no
man wyll say the contrarpe. Did
he scare all the Jewes from their
byces: did he bowe theyr backes,
and winne them all vnto vertue:
wey and consider the whole tyme
of his propheciēge, and ponder
wythal the mourneful gronings
and wailing of his lamentaciōs.
with the forechōsē people of god,
this man of god easely preuailed,
(for my shepe here my voyce saith
the gospel) as for the residue they
were hardened. Dyd not Paule
proue the like in the Romaines &
the Corinthians: Peter in the
churches

A sighte of the

churches of Asia, and our Saup,
our Chryst in infynite numbers
of the Jewes, and namely in the
Capernaïtes. Wherefore let Jere-
my goe, and leaue youre trifling.
Paul planteth, Apollo watreth,
but God geueth thencease. And
(as s. Paul witnesseth) this shal
be an infallible rule: God know-
eth hys owne. We must labour
wyth all intent, but what good
gyfte so euer befalleth vs, it com-
meth from aboue, and descēdeth
downe vnto vs, from the father
and god of light. But you still fo-
lowe the chase, inculcating the
lewdnesse vnumeasurable of oure
men, that is, you inculcate youre
owne cankered charitye, and that
whych hath done you so muche
good seruice in this Epistle, a sin-
guler

Portugall Pearle.

guler spite of slaundering. I say
slaundering, sythe the most part
of our men walketh in most per-
fect wayes, and associateth vnto
the true worshypping of god ma-
ny thousandes, & as much abhor-
reth that accursed conuersatio of
you pretended, as thys your talk
is void of all shame and modesty.
And if you wyl do that is chiefly
to be done, conferre w the light
of our gospel the palpable mistes
of your times, and consider what
difference there is. Your last be-
neuolence is, your whole confes-
sion swimmeth in sectes, & hath
made vnlawfull conspiracies to
pull in peces all due worshypping
of God. But notwithstandinge
your caull, they are linked in per-
fect vnitie, whych if you doubt. I
betake

A sighte of the

betake you vnto thapologie set
foorth in the face of all Christen.
Doine, as an open and vndoubted
pledge of our Religion, disgrace
it if you can. But you can not for
your lyfe, nor any of all your com-
plices and adherents, howsoeuer
within these few daies one good
man hath made hys backynge
brags. Our men (God wotteth)
entend no ouerthrow of religio,
beleuing certainly in thimmorta-
lytie of our soules. If there be a-
ny realme christia not throughe
persuaded therin, turne your tale
vnto them: and if ye be not thus
satysfied, call to minde that oure
men haue geuen earnestte of their
profession, not alonely with their
tongues and pens, but wyth ex-
ple, nakednesse, pynning, yea wyth
spending

Portugall Pearle.

spēding their bloud & life. Which
suerly they wold not haue done,
if the grim terrorz of this present
lyfe could haue soyled theym, or
crased their constancye in maine-
teining the knowen trueth. But
you say you haue made longer dis-
course thē you minded. Yea truly
much longer then beseemed you,
especially in the hearing of a most
learned and prudent Pryncesse.
Whose subtiltye in iudgement
might haue put you in some ho-
nest feare if you had considered
ground of her good gifts. Whose
highnes continually is addict vn-
to the reading of scriptures, the
comparyng of the most approued
expositors, & drawyng out of the
opinions of the best deuines, whose
grace hath atteyned an excellen-
cy in

A sighte of the

cy in the tounge, ioygned wth
readines and quicknes of reason,
& all thys she so gouerneth with
Princely wisdom, as in a womā
b^{ne}th is credible. She gladly fre
quenteth publique sermons & by
continual reading & hearing is so
wel applied, that her grace is no
lesse able to instructe you then she
nedeth your instructiō. Were you
euer in hope that such a p^{ri}ncesse,
of al other most godly & p^{ri}udent,
might by your smooth tale be cor
rupted, or with sugred words be
guiled? It is nothing so, it is far
otherwise, & they haue soboly abu
sed this your kindnes, whosoener
set you in for an opē accuser, espe
cially b^{ri}ng the queenes p^{re}sens.
But now haue at your conclusiō,
wherin I thinke you wyll neuer
conclude

Portugall Pearle.

conclude anye thing. One flinge
more you must haue at the fruits
of our doctrine. As for the persōs
themselves, those you require to
be looked on, and by them must the
religion be valued. What fruites
(in Goddes name) misleth youre
church in vs, that sinagoge of all
other most fruitefulle. But we re-
fuse no chalēge, your wil be done.
Compare England in what case
it now is, feeding on the sweete
Manna of Gods worde, woth
that which was so monstrous
to behold before, woth ougly de-
formities of humain traditions.
Let vs serch the chronicles, let vs
discusse & Chronographie of our
times, let the Quenes byghness
sit in iudgement, and, conferring
both tymes, geue sentence accor-
dingly.

A sighte of the

Dinglye. This offer if you refuse,
then learne at my handes the pre
sent estate of Englande, and here
after seale vpp your eares at the
vn honest babling of our enemies.
A Princesse we haue of absolute
power royal, in al pointes incom
parable. Whose court is destitute
of no ornament, touchinge either
the honoꝛ of the state souereigne,
or the saulsegarde of the common
wealth. The Archbishops & Bi
shops in their owne persons per
forme the offyce of preaching, &
laye theyꝛ owne handes vnto the
gouernement of their Churches,
alway residēt in them. No vari
ance is ther among the nobility,
no breache of dutye in subiectes,
peace and tranquillitye throug
out the whole Realme. In these
things

Portugall Pearle.

things perchance you haue ben
misenfourmed. But your frēd Ci-
cero putteth you in minde, that e-
uery man speaketh hys pleasure,
but nedeles it is to credit euery
man. These our fell frendes loue
well to blowe out not that they
knowe to bee true, but that they
wish to be true, bicause our good
successe and felicity is vnto them
a grienous eyesore. Therfore sye,
cheare your selfe, and set a parte
thys sorow so depely prynced in
you brest for our sake. Take hede
you stryde not out of all patience,
cast not your selfe downe I say. If
all be well in Portugall, care not
for Englad. But it is no meruall
that you take these paines, syth
we are of alpaunce and kynred.

Surelye what knot of kintred so

f

euere

A sighte of the

euery is betwene oure kingdome
and yours we gladly embrace it,
and desier harttilye to be nearer
cosins, knit euen in an heauenlye
league. But (I pray you sir) if we
be so deare friendes, as you saye,
and I beleue you, what toyce of
frendship is it, thus vnto the ve-
ry croone to heape vs vp with
accusatiōs. How dare ye say that
througħ vs men are diuorced frō
that ryght auncient & pure religi-
on which was ratified by chrysts
bloudesthed & euer sence hath con-
tinued vntill these dayes, and led
aside vnto an other kinde of rely-
gion both execrable and horrible.
Do you thinke as you say: wyth-
out doubte you doe not. For in
those auncient and flourishing ti-
mes their was no Papacy or Popes

Portugall Pearle.

pes holynes, no leaden graces, no
purgatoꝝ martres, no worshipping
of Images, no gadding pilgrima
ges, no sacrifices for the quicke &
the dead in Masses, noꝝ any such
trumpety. These misshapes of re
ligion what tyme they spronge, &
who begat them you cannot but
knowe, but that you dissemble &
speake to please. Therefore not
withstandinge the terrours that
you thunder in the Quenes eares,
wyth commemorations of Gods
maiestye & the latter iudgement,
your long tale so inflammied with
fierye wordes, hath not thauthor
crite that followeth truth and ef
fecte. For why: into a malicious
harte entreth no wisdom. As for
your malice how sauage it is and
hartbent, it is euident not onelye

A sighte of the

in enery leafe of your libell, but in
one place beyonde shaine, wheras
in pestilent wordes you denounce
sedicion & vproze, you cry to wea-
pons, & blow vp the bloudy trum-
pet to Ciuill warre. You requyre
of the Queenes highnes in post-
hast, to tumble downe the religio
by common consente erected, and
to make place for yours. The way
therunto (you say) is easie & redy
troden, for that the greater num-
ber enclineth vnto you, & we shall
purchase everlasting renouine, &
all the world will clap their han-
des for ioy. This is your exhorta-
tion vnto the Queene, a wicked &
witless exhortation. What: no re-
medy, but forth w must we throw
from vs the heauenly Doctryne of
the gospell, wherin, sauing one six
yeares

Portugall Pearle.

Peares tempestuous rage, we haue continued aboue xxx yerres, wher in the Queenes grace hath led all her life, wherein god hath geuen her a blisfull & peassible reygne of fīue yerres, which was by consent of all estates publyshed, wherof haue issued decrees and lawes of inestimable policy. This inculpable state of religion, & true paterne of gods due honour, on euery side so circumspectly fensed & trenched by the Quenes maiestie, shal one worde euen of one Portugall rīue in peeces. shal the epistle of Hieronimus Osorius breake the rancke of it. were you euer in this hope your self, or they that craued your helping hand. beleue me you were vnwise when you settled your selfe vnto this enterprise, & they were

A sighte of the

not well provided in wyt & fyt
moued you to so high matters.
Write as manye thousande inuec-
tiues as you please, call to counsel
al our aduersaries and yl willers,
whō (as it seemes) you haue lear-
ned by hart. God wil preserue our
Quene out of their monthes, euē
that God that hathe before often
times bene her Deliueter. God wil
strengthen her in the verity of the
gospell, even god that geueth her
houerly strēgth, & for the auance-
mente of the testamente and laste
will of his son our sauiour christ,
wil endow her with honour that
shall neuer perishe. As for thys
your cosily garded theatre, wyth
baunting wordes piled vp as high
as heauen, neyther is it so precy-
ous a pearle for a pynce, or so wel
tuned

Portugall Pearle.

tuned a songe as to moue her to
turne away from the truth euang
gelicall, reuealed vnto her and hir
kingedome, and to sette vp newe
stages for your Popishe brauery.
Therefore you doe like a naturall
orator, in the latter wing to place
a whynning conclusion, fetched fro
the depth of your faculty, wherein
for the loue of all holynes, and all
halowed thinges, you cry out and
adure our Quene to exterminate
these newe Apostles, and to retire
vnto your mother church, where
in you painte and set out the bles
sed beaue of vertues, with all
fine and farre fetched elegancy of
speach, and yet (the more pity) all
is not worth one halfe peny. For
soth & you tearme vpstert errour,
the Queene certeinely knoweth

If it

it to

A sighte of the

it to be olde furrowfaced veritye,
and for the same offereth vpppe in
humble wyle her orylons & pray-
ers, fullpe mynded not to forsake
it buttl death, no not at the houre
of death, perfectlpe knowing that
she shall out of the holy gospel of
our sauour chryst, render streight
actount of her gouernment. And
you she deemeth but a smatterer
in gods worde, if these thinges
bee straunge vnto you, or (if you
will not knowe them) a deepe dis-
sembler, which faulte was wont
to bee farre from a Philosopher.
Wherfore in my mind (good may-
ster Hierome) you may do muche
better in these religious matters,
to see what Diuynes can doe, and
to take vpppe your place againe a-
monge Philosophers & oratours,
whose

Portugall Pearle.

whose misteryes you haue better
tasted of. Your stile runneth in a
good veine, & (to all appearaunce)
nature hath done her part in you.
Hereunto is added arte, whiche
hath set forwarde the dexteritee
of nature. These good aydes of
your studies employed vpon your
vsuall and acquainted matters,
wonderful may be your commen-
dation. I haue sene your booke
entituled of nobilitie, syne wyth
the synest. God graunt you to re-
serue your self vnto such monumē-
tes, whiche breede none offence
openlye, but commoditie and pro-
fyte vniuersally. Hereafter if you
fall vnto boasting, and minde too
geue freshe assaulte, take it as a
forewarninge, to come better fen-
sed. What mortalitie so euer bes-
tyde me

A sighte of the

tyde me, you shall fynde a num-
ber in Englande not alonely in
the churches and vntuersities,
but also in the Quenes ma-
iestyes Courte, farre sur-
mountynge me in scy-
ence and knowe-
ledge, with you
in all thynges
cōparable.



God be glorified in all
thynges.

A fault escaped.

In C. leafe. 8. page 2. line. 9. soz elo-
quentlye, reade elegantly.

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at the west ende of Paules
Church, at the sygne
of the Hedge,
hogge.